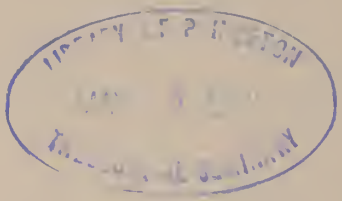

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THE

Missionary Review of the World

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JANUARY TO DECEMBER, 1902

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STATISTICS OF THE MISSIONARY SOCIETIES OF THE WORLD FOR 1901

This table includes only Missions to non-Christian and non-Protestant peoples, and so they omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1901, though sometimes the year includes a part of 1900. The aim has been to leave the fewest possible blanks, and hence where official figures were not at hand, conservative estimates have been made, based upon former reports.—Rev. D. L. Leonard, D.D.

Names of Societies	Date of Organization	Income	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionary Force	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Countries in which Missions are Sustained
American Board	1810	$697,871	167	4	168	182	521	240	3,483	4,004	1,306	50,692	4,551	143,688	1,255	62,188	South Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
Baptist Missionary Union	1814	628,490	190	10	184	102	456	295	3,232	3,688	1,132	112,163	6,553	158,387	1,444	30,428	Burma, India, China, Japan, Africa, France, Spain, Philippines.
Southern Baptist Convention	1845	156,083	46	0	45	11	102	41	171	273	166	6,773	1,009	20,000	33	939	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Free Baptist	1833	40,476	7	1	8	11	27	6	71	98	14	815	71	1,800	06	3,332	India (Southern Bengal).
Seventh-Day Baptists	1847	12,000	1	1	2	2	6	0	11	17	2	58	7	100	6	170	China (Shanghai).
Christian (Disciples)	1875	162,151	41	3	35	17	96	40	161	257	73	2,442	308	6,000	31	2,522	India, China, Japan, Turkey, Philippines.
American Christian Convention	1856	8,500	7	0	8	3	13	5	12	25	23	348	20	1,000	9	9	Japan (Tokyo, etc.).
Protestant Episcopal	1835	320,024	38	15	33	27	113	89	516	629	261	5,224	230	12,000	101	4,493	Africa, China, Japan, Haiti, Greece, Alaska.
Society of Friends	1871	40,514	17	12	19	24	72	6	128	200	63	1,808	175	5,550	38	1,462	Mexico, Alaska, Jamaica, China, Japan.
Lutheran, General Council	1869	20,000	6	0	4	4	14	1	138	152	210	2,580	75	5,700	118	2,750	India (Madras).
Lutheran, General Synod	1837	48,183	14	9	9	7	30	0	452	482	432	6,817	330	20,586	213	6,108	India (Madras), West Africa.
Methodist Episcopal, North	1819	1,176,263	250	14	224	228	716	499	5,812	6,028	710	95,270	5,600	262,350	1,421	62,838	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines.
Methodist Episcopal, South	1846	649,061	82	4	70	73	229	100	257	486	220	10,959	856	18,000	100	3,195	China, Japan, Mexico, Brazil.
Free Methodist	1882	22,038	4	1	5	4	14	0	13	27	12	99	40	150	5	280	India, South Africa, St. Domingo.
Methodist Protestant	1888	15,199	4	1	3	0	10	7	16	26	30	453	85	1,000	2	135	Japan (Yokohama).
Wesleyan Methodist	1890	7,000	3	0	2	1	6	0	3	9	1	90	9	50	1	20	Africa (Sierra Leone).
Presbyterian, North	1837	935,187	241	58	241	170	710	175	1,841	2,551	1,299	41,559	4,481	110,000	718	25,910	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America, Philippines.
Presbyterian, South	1861	185,018	62	9	59	30	160	12	103	272	171	4,571	1,010	9,680	29	1,037	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
Cumberland Presbyterian	1820	29,070	9	2	7	7	25	7	28	53	14	830	90	1,500	3	200	Japan, Korea, Mexico, Indians.
Reformed Presbyterian (Covenanter)	1856	25,839	8	9	8	6	24	2	38	62	16	302	18	800	16	611	Northern Syria, Asia Minor, Cyprus, China.
Reformed Presbyterian (General Synod)	1836	4,500	8	9	2	0	5	8	57	64	20	1,130	179	2,000	8	320	India (Northwest Provinces).
Associate Reformed Presbyterian, South	1874	8,779	4	9	8	3	10	7	11	21	17	302	81	1,000	1	90	Mexico (Tampico, etc.).
United Presbyterian	1859	162,728	37	7	31	35	118	41	464	577	451	8,691	998	25,000	209	20,694	Egypt, India (Northwest Provinces).
Reformed (Dutch)	1832	173,204	30	5	30	26	91	31	461	552	267	4,961	379	12,000	190	7,345	India, China, Japan, Arabia.
Reformed (German)	1878	35,895	9	1	8	4	22	32	40	62	53	2,025	341	6,000	2	189	Japan (Tokyo, Sendai, etc.).
German Evangelical Synod	1883	16,100	7	2	5	1	15	0	72	87	17	1,200	15	2,000	11	1,106	India (Central Provinces).
Evangelical Association	1876	9,086	2	0	0	2	4	8	33	37	21	890	95	1,700	1	8	Japan (Tokyo, Osaka).
United Brethren in Christ	1853	21,000	16	9	16	0	32	3	25	57	75	8,200	210	6,000	8	600	Japan, West Africa.
Canada Baptist	1873	46,392	23	1	22	16	52	11	306	368	73	4,644	573	9,000	99	2,049	India (Telugus).
Canada Congregationalist	1881	7,845	1	2	2	2	7	9	5	12	5	49	6	100	4	625	Africa (West Central).
Canada Methodist	1873	186,255	60	5	65	0	130	41	91	221	213	8,127	430	10,000	48	1,400	Japan (Tokyo), Indians.
Canada Presbyterian	1841	141,094	45	18	43	44	150	5	142	292	170	3,868	341	10,000	79	5,171	China, India, New Hebrides, West Indies, Formosa.
Twenty other American Societies		432,640	50	172	97	160	489	20	835	1,324	208	2,780	325	6,000	125	12,800	
Totals for America		6,228,173	1,020	348	1,438	1,219	4,304	1,640	19,493	23,011	7,058	397,340	31,308	950,031	6,509	266,995	
Baptist (England)	1792	491,200	135	0	104	6	245	27	1,110	1,355	1,011	53,882	1,206	110,000	652	18,519	India, China, Palestine, Africa, West Indies.
London Society (L. M. S.)	1795	730,650	167	36	168	67	438	879	5,811	6,249	1,357	58,050	7,329	182,710	1,870	70,292	China, India, Africa, Madagascar, Polynesia.
Church Society (C. M. S.)	1799	1,550,000	417	149	354	340	1,260	877	7,896	9,156	583	76,370	8,112	281,584	2,387	101,755	Persia, China, Japan, India, Africa, North America, etc.
Propagation Society (S. P. G.)	1701	535,138	462	1,638	1,750	130	2,100	188	3,138	5,138	2,790	45,000	2,570	148,000	870	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
Universities' Mission	1859	116,720	38	22	1	49	110	13	216	326	78	3,743	700	11,000	103	4,372	Africa (Lake Nyasa and Zanzibar).
Society of Friends	1867	96,920	0	31	27	24	82	0	969	1,951	254	2,725	210	8,000	264	19,521	Palestine, India, China, Madagascar.
Wesleyan Society	1816	657,230	196	13	121	55	388	168	3,409	3,797	2,714	48,748	1,333	150,000	1,091	73,211	India, China, Africa (West and South), West Indies.
Methodist New Connection	1859	80,010	0	9	6	0	15	9	135	159	217	3,416	75	7,000	41	581	China (Shantung, Tientsin).
United Methodist Free Churches	1857	57,170	27	11	14	2	54	6	6	66	26	10,555	320	24,000	23	1,620	China, Africa, Australia.
Welsh Calvinistic	1841	89,890	18	8	14	7	42	11	256	298	393	4,701	643	19,473	215	7,269	N. E. India, France (Brittany).
Presbyterian Church of England	1847	111,000	21	17	26	28	92	24	319	411	234	7,159	667	12,000	130	1,800	India, China, Malaysia, Formosa.
Prebyterian Church of Ireland	1840	121,030	32	24	29	29	114	5	419	533	116	2,763	278	5,000	136	1,320	China, India (Gujerat), Syria.
China Inland Mission	1865	260,825	75	232	275	200	807	20	683	1,490	250	7,683	280	15,000	85	1,200	China (Fifteen Provinces).
Established Church of Scotland	1829	237,420	20	19	27	66	123	10	639	747	180	2,687	355	7,873	259	15,989	India, East Africa, Palestine.
United Free Church	1843	502,815	110	80	114	96	400	38	2,363	2,709	826	42,133	1,256	108,332	968	57,077	India, Africa, Arabia, Palestine, New Hebrides, China, Japan, West Indies.
Other British Societies		1,386,403	117	273	178	680	1,278	74	3,840	5,118	540	26,230	1,215	50,000	1,122	33,300	
Paris Society	1822	270,280	47	18	43	15	123	42	309	423	45	14,900	423	25,000	198	12,080	Africa (South and West), Tahiti, Madagascar.
Basel Society	1815	324,120	166	63	140	9	387	44	1,043	1,430	552	21,871	717	43,300	519	19,967	South India, China, West Africa.
Berlin Society	1824	142,612	94	15	93	13	215	4	217	212	276	16,226	1,251	87,223	125	6,800	Africa (East and South), China.
Gossner Society	1836	45,650	33	0	22	5	60	18	577	577	57	15,590	380	40,000	200	3,640	India (Ganges, Chota Nagpore).
Hermannsburg Society	1854	101,810	58	0	17	9	125	0	286	411	149	27,240	1,039	51,123	130	7,215	India, South Africa, New Zealand.
Leipsic Society	1836	149,894	46	6	40	5	97	22	720	817	219	8,830	335	20,918	269	6,061	South India, Burma, British and German East Africa.
Moravian Church	1732	172,551	147	29	167	18	361	21	1,059	2,320	201	32,028	1,580	96,877	470	23,998	South Africa, Australia, South America, West Indies, Eskimo, Tibet.
North German Society	1836	38,302	15	1	11	7	34	8	55	89	35	1,565	128	3,000	38	1,296	West Africa, New Zealand.
Rhenish Society (Barmen)	1829	168,738	125	5	110	17	257	96	1,422	1,676	347	33,560	2,011	82,445	340	15,259	Africa, East Indies, New Guinea, China.
Thirteen Other German Societies		147,132	97	9	74	28	199	10	142	341	255	4,270	235	8,000	42	2,340	
Ten Netherlands Societies		124,126	65	4	12	0	81	30	280	331	230	5,041	110	9,000	900	47,500	
Eight Scandinavian Societies		306,364	157	28	97	59	341	84	2,058	2,399	1,122	39,097	3,441	75,000	890	45,000	
Societies in Asia, Africa, Australia, etc.		866,305	524	231	171	230	1,156	370	18,320	19,476	4,327	314,550	12,140	500,000	2,530	162,000	
Totals for Europe, Asia, etc.		$9,946,793	3,454	2,974	4,284	2,194	13,090	2,528	59,472	69,140	19,199	929,182	50,847	2,195,428	16,933	812,242	
TOTALS FOR CHRISTENDOM		$16,174,966	5,074	3,322	5,742	3,413	17,467	4,169	78,965	92,151	27,157	1,326,522	85,155	3,145,459	23,412	1,089,237	

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"LO, I AM WITH YOU ALWAYS"

The Captain of the Lord's Host and the Missionary Campaign

BY THE EDITOR-IN-CHIEF

The great command of Christ and the great commission of the Church are coupled with a promise than which there is no greater: "Lo, I am with you alway, even unto the consummation of the age."

Those four words, "I AM WITH YOU," are perhaps more frequently found in the Scriptures than any others, and, at every great crisis or turning-point in the history of believers, from Abram to Paul. When the father of the faithful was called out from Charran; when Jacob left Bethel, when Isaac was going to Padan Aram, Moses to Pharaoh, Joshua against Midian, and Solomon was assuming the kingdom; when Isaiah and Jeremiah and Ezekiel were undertaking the prophetic office—this great Jehovah promise was their stay and strength. It was repeated to Paul the Apostle, and was the consolation of Christ Himself: "He that sent me is with me."

In this particular case the promise takes a unique form, literally, I, WITH YOU, AM. The pronoun and verb, which together form the mysterious name of Jehovah, are separated so as to take in between them the two words which concern the messenger whom He sends forth. As this is the only instance of such order and arrangement, we can not think it an accident. It is as tho God literally took the disciple who acts as His ambassador into His embrace, and stretched about him the everlasting arms of His presence. He says: "Be fearless and calm, for I with you am. I go before you as vanguard; I follow after you as rere-ward."

The Acts of the Apostles, which immediately follows the Gospel narratives, is the proof that the promise was literally fulfilled in apostolic times. Modern missionary history is a later exhibition of the fact of the continued presence on the field of the invisible Captain of the Lord's Host.

This promise means three things: first, the personal presence of Jesus Christ, as Captain, with His missionary company; secondly, this

presence continued to the full end of the age; and, thirdly, this presence affecting every day's details; in other words, a Divine providence over the whole work of missions, through the entire age of the Gospel dispensation, and extending to every event of every day—apparent adversity and prosperity, disaster and success, all equally under control, and equally part of the working out of the promise.

CHRIST IN THE DAYS OF THE APOSTLES

The Book of the Acts shows how this promise was fulfilled, during the period of one generation. The history covers about as much time as the Gospel record—thirty-three and one-half years—and records how, in that first generation after Christ's ascension, He manifested and vindicated His faithfulness and truth. As disciples went out to preach, in Judea and in Samaria and unto the uttermost parts of the earth, from first to last He who sent them was with them.

As these four words mark every great crisis, when Old Testament saints came to the parting of the ways, even so, when the Church comes to that new parting of the ways, which in itself embraces all the great steps, typified in the history of those old-time believers—the Church going out, not knowing whither, into strange lands and unto strange peoples, against myriads of foes massed in great hosts; when all these typical experiences of former days were comprised in one great experience of the new Gospel age, the great promise is renewedly given, "I with you am."

In the Acts we see at least twelve proofs of Christ's fidelity:

1. There are *four great pentecostal outpourings:* among the Jews at Jerusalem, the Samaritans, the Romans in Cesarea, and the Greeks at Ephesus. These are representative outpourings, given at the inception of work among these various peoples, to indicate that the bestowment of God's Holy Spirit was equally for Jews, Samaritans, Romans, and Greeks—in other words, for the whole human race.

2. The *sending forth of laborers*, as when Christ called Saul of Tarsus by name, in the ninth chapter; and when Barnabas and Saul were called by name, in the thirteenth chapter, and sent forth by the Holy Spirit on the first great missionary tour.

3. The *pre-adaptation of laborers* for their work. Christ said of Saul, "He is a chosen vessel," and He told him that he had been prepared for this work, as a vessel is prepared by the potter, whose hand molds the clay on the wheel for his purpose. Jesus Christ shows His presence in the work by fitting the laborers in advance, and often unconsciously to themselves, for the work unto which they are called. Then He gives direction to the workers, as when Paul was forbidden to go into Bithynia, and called to Philippi by a vision of the man of Macedonia.

4. The Lord is also seen *opening doors.* When Saul and Barnabas

returned from their first missionary journey they gathered the Church together at Antioch and rehearsed how that the Lord had opened the doors of faith to the Gentiles. They told the same story on their way to Jerusalem, and to the council there; never claiming that they opened a door by any skill, personal, social, or political.

5. Again the Lord *gave courage in the hour of danger,* as when the apostles, threatened with death by the Sanhedrim if they should continue to preach in His name, went to their own company, and, lifting up their voices with one accord, said, "Now, Lord, grant that Thy servants may in all boldness speak Thy word, by stretching forth Thy hand to heal." He exhibited His presence among them and encouraged and emboldened them by shaking the place where they were together, and then by giving them great power both over the souls and bodies of men.

6. When Stephen came to the hour of *martyrdom* he was permitted to look up and see Jesus Christ "standing." Why standing? He is represented as having taken His seat at the right hand of the throne of God, after having ascended up on high; but Stephen saw Him standing as his advocate and defender, as if He was so aroused by what was going on on earth that He had risen from off the seat of power and stood there by the throne of God specially to encourage that first martyr.

7. All through the Acts we perpetually have *answered prayer.* Ten days of supplication, and Pentecost; Peter's prayer on the housetop, and a vision of the sheet let down; prayer by the Church for Peter in prison, and his marvelous deliverance; Paul's prayer, and a vision at Corinth. Over and over again all through this wonderful history Jesus Christ appears in answer to prayer, in some cases personally, as to Paul in Corinth: "Fear not; I have much people in this city. No man shall set on thee to hurt thee. I am with thee."

8. Jesus manifests His presence in the *ingathering of converts.* Three thousand on the day of Pentecost; shortly after the men were about five thousand; then a great multitude of priests obedient to the faith; and so convert after convert, the most conspicuous being Saul of Tarsus, himself turned to the Lord by the literal presence and appearance of Jesus Christ.

9. *Marked deliverances* manifested Christ as present with His Church, such as that remarkable deliverance of the apostles from prison when the angel of the Lord opened the doors and said, "Go, and speak in the temple all the words of this life;" and Peter's rescue from four quaternions of soldiers, when his chains fell off and the iron gate opened before him of its own accord; and Paul's salvation from shipwreck, with all that sailed with him, after another appearance of God to him.

10. In some cases *judgment* manifested Christ's presence. Ananias

and Sapphira were struck dead, and Peter expressly says, "Thou hast not lied unto men, but unto God." He felt himself only a representative of the Master. Then, in the twelfth chapter, a great manifestation of judgment, when Herod, who had destroyed James and was proposing to behead Peter, glorified himself and not God, and was immediately eaten of worms and gave up the ghost. So, also, Elymas, the sorcerer, was struck blind for attempting to mislead and pervert the Roman deputy.

11. General *signs and wonders* were wrought by Jesus Christ. For example, the remarkable story, in the nineteenth chapter, of the magicians of Ephesus so wrought upon by the Word of God that they brought their books, containing their incantations and magical formulas, by which they imposed upon the credulity of the people, and then burned them in the presence of all men. The price of those books was probably about ten thousand dollars, an immense fortune in those days, one Roman penny being the hire for a day's labor. No wonder the writer of the Acts says, "So mightily grew the word of God and prevailed."

12. Christ showed His presence in the *daily administration* of affairs in His Church. For example, notice His individual care over converts. A eunuch is going down to Ethiopia. An angel is brought on the scene, with the Spirit of God and the evangelist Philip, all cooperating to bring one inquiring soul to God. In the next chapter Christ appears to Saul of Tarsus and converts the arch persecutor. In the tenth chapter an angel and the Spirit of God deal with Cornelius and with Peter, heaven and earth combining under the leadership of Jesus Christ to bring one individual soul to the knowledge of salvation.

Thus the whole twenty-eight chapters of the Acts record Christ's manifold fulfilment of His promise: "Lo, I am with you."

CHRIST IN THE NINETEENTH CENTURY

The nineteenth century furnished many indications that modern mission history has been a continuation of the Acts of the Apostles and a new fulfilment of our blessed Lord's promise, "I with you am."

There have been new Pentecosts—upward of a hundred outpourings of the Holy Ghost through the century past—whose general features are parallel to the developments of the Acts; but seven great outpourings have been called "the miracles of missions."

In Tinnevelli, for instance, God gave in the first year of the century a remarkable outpouring, which, in a sense, has been continuous until the present day, so that this district in India is perhaps most thoroughly pervaded and transformed by the Gospel. Whole villages have turned to God, and old heathen temples been changed into Christian places of worship. In one instance the people in a village of

about fifteen hundred desired to turn it into a Christian settlement, and the Brahman that presided over the villagers called them together and said: "Let us have no difference of opinion here. If you are ready to move together, move. We will have no schism; but I will not find fault even if you change your temple into a Christian place of assembly;" and they did. The stone step into that church is a heathen idol, turned face downward.

A wonderful work took place in Hilo, in the Sandwich Islands, under Titus Coan, a simple Gospel preacher with about one hundred and fifty miles of coast-line, over which he toured as an evangelist and pastor. As the people began to wake up under his visits and preaching, he found that he could not take care of these people in this desultory way, and so he established a three years' camp-meeting, and they came to him instead of his going to them. About ten thousand assembled around Hilo. They erected little places of abode, and prepared to cook food and to manufacture baskets; and if at any time of night or day the signal was sounded, they would crowd the churches to repletion. So mightly did God work that at times Mr. Coan had to stop preaching. The sobbing, crying, and groaning, and the manifestation of the Holy Spirit, were such that he could not be heard, and at times could not go on preaching, but prayed silently to God to carry on this great work. He baptized nearly two thousand people in the course of a few months, all being carefully examined as to the proof that they had truly received Jesus Christ.

William A. B. Johnson spent seven years in Sierra Leone. He was a humble German, with only a common school education. The Church Missionary Society wanted a man for these refuse blacks, gathered in from the holds of slave-ships when Britain made this a kind of dumping-ground. He was warned, "They are the worst people on the earth;" but he said, "That is where I want to go, where no one else will." He found an awful state of immorality, everything that was bad. He began to preach the simple Gospel. Inside of eighteen months he could not sit on his piazza, night or day, without hearing a group of people gathered under the trees shouting praises to Jesus for salvation, or others praying that He would be their Savior and give them eternal life. He lived only seven years at Sierra Leone, and died at sea, his eyes being closed by the first convert of her tribe, yet that whole community had been tranformed, every trade being represented among those blacks. No relic remained of their former heathen orgies. The whole community was gathered in, and they had their own missionary society. They could not be kept from going to Church even by floods; they would take off their clothes and put them on their heads and swim across the streams, and then dress again and go on. When they could not get to meeting they would bring their offering next time, so that there should be no falling off of funds.

Many other examples might be added, and have been cited in these pages. In no single field of missions, since the last century began, has the Gospel been faithfully preached on spiritual lines, by spiritual men and women, without a pentecost of power. Sometimes it has been seven years before there was one convert, sometimes, as in Tahiti, fourteen years, and in one memorable instance, as in Australia, five times seven years; and when Nathaniel Pipper, first of the Australian aborigines, was brought to Christ, the event was so striking that a public meeting, over which the mayor presided, was called to give thanks. Everywhere Jesus Christ has fulfilled His promise, "I am with you," in spiritual outpouring.

His presence is also seen in the selecting, preparing, and sending forth of laborers into His harvest. Often these selected workers have not gone to the field to which they expected to go. Carey inclined to the South Seas because he had become so interested in these islands through Cook's voyages, but he went to India. Livingstone planned to go to China, but he went to Africa. Judson planned to go to India, but he went to Burma. Some manifest reason has only afterward been seen why God directed them to some other field than that which they had selected.

In modern missionary history there appear remarkable evidences of preadaptation. In nature this is one of the great arguments for a God. In a cocoon the legs, antennæ, and wings of the future butterfly are all folded up within the skin of the caterpillar. The caterpillar could know nothing about its future, for it was born as a worm and lived on refuse; but at a certain point in its history it enfolds itself up in this covering and passes through a change, coming out no longer to crawl, but to fly, henceforth to feed on honey—an entirely different creature; yet all the preparations for this future life in the air are to be found in the caterpillar when it could have had no forecast of what was to come.

So in missionary history there is a Divine preadaptation of men for their work. John Williams was an iron-monger. When he first went to the South Seas he found there a ship which three years before had been laid on the keel, but had never been completed, because no one understood how to work with metals. This vessel was necessary to his evangelistic and itinerating tours, and he was the man to complete it. He did not know why he was trained as an iron-monger, but God did, and all this previous preparation came into play.

The century past furnishes no more conspicuous instance of Divine foresight and election for service than Verbeck, of Japan. Just at the crisis of its history Verbeck was sent to this island empire. He was a man of no country; born in Holland and trained in the United States, he was ready to be identified with Japan. He had no political

alliances and could be accused of no political ends or aims, and could identify himself as fully with Japan as if born and bred there. Had he allowed his good deeds to be proclaimed or the work that he was quietly doing to be trumpeted, it would have come to the ears of the Japanese inquisition, and his voice would have been silenced, and his work stopped, and his converts persecuted, if not beheaded; but he was so modest and retiring that he would neither tell his own deeds nor let anybody else. Then, again, he was singularly versatile. He could talk in five languages—a born linguist and translator—and could therefore contribute to the translation of the Bible and of necessary books. He had singular tact, was an educator, a scientist, and an engineer. At this particular crisis there was probably not another man in the world equally adapted for the work that was put before him. He did not know of his own fitness, but God did. The Potter had prepared a particular vessel for His uses.

As to the opening of doors, when Carey proposed to go to India there was scarcely a door in the world that was open, and he could scarcely get a footing even in India except as an indigo planter. The right of the merchant gave the right of residence, and so the opportunity to teach; but with great difficulty he obtained a footing there at all. The islands of the sea were inhabited by cannibals. China was literally walled around, excluding foreigners. Japan had been sealed for two hundred years, owing to the reaction against Roman Catholic intrigue. Korea was a hermit nation up to 1884, when it was opened through Dr. Allen and his medical treatment of the king's nephew. Almost the whole world, at the opening of the nineteenth century, seemed closed to missionary effort; now it is accessible. Between 1853 and 1858 seven great peoples became open to Protestant missions, embracing half of the earth's population—Japan, through Commodore Perry and the treaty with the United States; China, under new treaties made in 1854; India, by the mutiny in 1857; Central America, under Benito Juarez, overthrowing the priesthood and confiscating the church property; Turkey, Papal Europe, Africa—a result which could not have been brought about in centuries by any ordinary political or commercial measures.

Christ has still given boldness to His people. Dr. Schauffler, for instance, when a Russian official said to him, "My imperial master, the czar, will never allow Protestantism to set foot in Turkey," calmly replied, "My imperial Master, Christ, will never ask the Emperor of Russia where He may set His foot or plant His kingdom." In 1851, when Sultan Mahmûd in Turkey ordered the expulsion of all the missionaries, Cyrus Hamlin said to William Goodell, "We have got to leave; the sultan has issued an edict, and the British ambassador and the American consul say it is no use to resist." But Goodell replied: "Hamlin, the Sultan of the universe can change all this."

So they gave themselves to prayer. Next day Sultan Mahmûd died. Six days before this there had been a great defeat of the Turkish forces; on the ninth of August following there was a conflagration that destroyed between three and four thousand dwellings. Here within thirty days was a defeat at Aleppo, the death of the sultan, and the great conflagration; and since Abdul Medjid came to the throne the edict of expulsion has never been mentioned, nor has there been any attempt to enforce it.

As to the martyrs, no decade of years has been without one or more, and the century closed with the blackest page in all the annals of modern missions in the Boxer uprising in China. But every instance of martyrdom has been also one of Divine interposition and superintending Providence. The shells of the Chinese gunners, which were attached to time fuses, were fired so unskilfully that they went through the walls of the compound and exploded outside, doing little harm. If they had exploded inside, it would have been almost impossible to occupy those premises; and if the Chinese had not sent a number of their best gunners elsewhere, or the missionaries had not been led to gather in supplies of food early in the siege, and had not been directed by God where they could find stores of rice and other provisions, or had there not been a temporary cessation of hostilities, for no known cause, for about ten days before the final raising of the siege, or had the relieving army come twenty-four hours later, the sacrifice of life would have been terrible. Rev. F. D. Gamewell, who had charge of the fortifications in the siege of Peking, was the one man trained as a military engineer; he was just about to go away on his furlough when the siege began, and so he stayed with his beleaguered and endangered brethren, and became to them a sort of general-in-chief, to whom the safety of those besieged missionaries and of thousands of native converts was perhaps due more than to any other one man. Who kept him there just at that time? Who had given him that engineer training, the use of which he never knew until he was in the midst of the siege?

Has the Lord Jesus manifested Himself in answer to prayer throughout this century? Let the story of Budapest and the Jewish mission there answer. The Archduchess Dorothea, brought out of the Roman Catholic faith into unconscious Protestantism by reading her Bible, prayed God to send some one to Budapest especially for the large neglected Jewish population gathered there. Mr. Wodrow, an obscure man in Glasgow, recorded in his diary his prayer for the establishment of missions among the Jews; and the Church of Scotland sent out four men, Drs. Black and Keith, with Bonar and McCheyne, to go on a tour and see where Jewish missions ought to be established, and they left out Hungary because of the expected opposition from the Hungarian government. At Jerusalem, Dr. Black fell

from his camel, and they had to take the most direct homeward route by way of Budapest, where Dr. Keith was taken sick with cholera. At this time the Archduchess Dorothea awoke at night, and God seemed to say to her, "The parties are here that are going to establish a mission." She inquired, and found there were three or four Scotchmen in town, detained there by one of their number who was dangerously ill. She went to the bedside of the stranger and ministered to his wants; then, as he became better, told him of her longings and prayers, and of the state of the Hungarian Jews. The result was that one of the largest missions established was at Pesth. Look at the leading of God. Two supplicators, one in Glasgow, and the other at Budapest, a committee to explore for Jewish missions, designedly leaving out Hungary and God designedly putting it in; one man falls from a camel and hurts himself, another is taken ill of the cholera and has to tarry; and so a prayer in Glasgow and a prayer in Budapest, going up to God, bring about Christian missions in Budapest.

A word about Divine judgments. The remarkable occurences in Turkey already mentioned in connection with the edict of expulsion illustrates this point. The Armenians who incited those persecutions were the greatest sufferers from the calamities that occured.

When Napoleon, in 1812, proposed his conquering career in Russia, the Russian ambassador said to him, "Sire, remember that man proposes, but God disposes." Napoleon, in his arrogance, answered, "I want your master to understand that I am he that proposes, and I am he that disposes." What a challenge to the Almighty! God did not stir from His throne, but sent one of the smallest messengers, a snowflake, to punish the blasphemer. Napoleon retreated from Moscow. He had already lost one hundred thousand men by sickness and war, and when he forsook his retreating army he had but twenty-five thousand soldiers left; and the officials reported to the Emperor of Russia that they had buried 213,516 French corpses and 95,816 dead horses to prevent pestilence. The arrogant Corsican found that there was a God in heaven, who, whatever man proposes, Himself does dispose.

One of the greatest revelations of God in the century has to do with African slavery. Between the years 1871 and 1889 some of the greatest apparent disasters occurred in the history of modern missions by way of martyrdoms and the deaths of invaluable men. Patteson, in 1871, died in Melanesia, the five wounds on his body inflicted for five victims kidnapped from the island of Nikapu. In 1873, Livingstone, virtually a martyr, died at Ilala on his knees in the little grass hut, his life apparently a partial failure. To him "the end of the geographical feat was the beginning of the missionary enterprise"; yet he had not entered upon the beginning of this his true work, for he had not reached the end of his geographical feat, and his last dying cry was

like a wail: "All that I can say in my loneliness is, may Heaven's rich blessing come down upon any man, American, Englishman, or Turk, who will help to heal the open sore of the world—slavery." Then came the death of Krapf in 1881, dying on his knees like Livingstone, himself also one of the seven illustrious explorers of Africa. He had said, "Over the slain in the trenches will advance the hosts of God for conquest until this great African fortress is taken possession of by the Lord." Then came the death of Bishop Steere, in 1882, of the Universities Mission; of Moffatt, in 1883, one of the greatest of African missionaries; and, then, of "Chinese Gordon," in 1885, in the Sudan, one of the best of Englishmen, followed by the martyrdom of Hannington in 1889. The period of eighteen years, beginning with the death of Patteson, the martyr of Melanesia; and of Livingstone, the martyr of Ilala, and ending with the death of Hannington, the martyr of Uganda—surely this was a dark day for missions!

God's hand overruled all, as is seen in the subsequent history. Three weeks after Livingstone's funeral the Church Missionary Society held its missionary anniversary in Westminster Abbey. Gordon Lathrop preached his great sermon on the revival of the dead man when he touched the bones of Elisha, and he besought the great audience seated over the very grave where Livingstone's body lies, as God's mighty army to follow Livingtone's death with conquest: "Let the whole Church touch his bones and rise to a new victory for God." Immediately came forward movements in every direction. First, Livingstone's own Scotland, by the Free Church, established a chain of missions at Lake Nyasa, and the Established Church erected its station at Blantyre, called after Livingstone's birthplace. There at the present time Britain controls over five hundred thousand square miles. Then came the Gordon Memorial Mission, founded by the Dowager Countess of Aberdeen; then the setting apart of Edward Steere to the Universities Mission, in the very year of Livingstone's death, 1874. Then Stanley, who had discovered Livingstone in 1871, began his nine hundred and ninety-nine days' journey across the continent, and traced out the Kongo to its source. Then came the Kongo Free State, in 1885. Then the Livingstone Inland and the Kongo Balolo Missions, both established by the Guinnesses. Events crowded fast upon one another like people that tread upon each other's heels. Livingstone died feeling in a measure that his work was a failure and beseeching people to interpose to heal the open sore of the world, and lo! within these few years came the mightiest movements that have ever taken place in the century in the way of missions. In 1879 Monsieur Coillard and his wife went to Barotsi land to identify themselves with the French missions in that country. In 1885 Chinese Gordon finished the six years of work, unequaled in the world's history for effectiveness, for the suppression of the slave trade.

Patteson's death, in 1871, started the whole series of these events, for, having been slain by natives who sought to avenge kidnapping, his death called attention of the English and American people to this crime. Livingstone's death emphasized the effect of Patteson's death, two years before, and hence in that very year the Sultan of Zanzibar was compelled by England to close the slave-market there. Part of the ground on which it stood was bought for the Universities Mission, in the same year, and the great cathedral of the mission is erected on the very spot where used to be the slave-market, and the communion-table stands on the very site of the whipping-post! Not only so, but in 1874 Salter Price bought, in behalf of England, the site of a freed settlement at Mombassa where, whenever a slave lands, he is a free man because on British soil. Thus, within fifteen years after the death of Patteson, within thirteen years after the death of Livingstone, this greatest series of events that has ever taken place in missionary history occurred within the bounds of the African continent. He Who said, "I with you am, all the days, even to the end of the age," is thus demonstrating to the children of God that He means what He says, and that He abundantly fulfils His glorious promise.

THE ISLAND OF GUAM AND ITS PEOPLE

BY REV. FRANCIS M. PRICE, AGANA, GUAM
Missionary of the American Board

The beautiful island of Guam, the largest of the Ladrone group, has a population of about ten thousand, of which Agana, the capital, has seven thousand. There are two somewhat distinct classes of people here: those of Spanish blood (the so-called high-classed Chamoros), and the common people. The first class furnishes the civil officers of the government and possesses most of the wealth and intelligence, tho a large proportion of the poorer class have each his own home in Agana and a little farm in the hills. The blood of many nationalities flows in their veins, but the Malayan undoubtedly predominates and gives its character to the people. Their faces show them to be a weak race, and while many are pretty, few are fine looking. Some of the children are very attractive with their soft black eyes and olive complexions, but one seldom sees a beautiful old man or woman. The iron of the pure Gospel of Christ must be infused into their blood to impart strength to their characters and nobility to their countenances.

The language spoken in Guam is more highly inflected than those of other Micronesian islands. It has personal prefixes and suffixes for the verb, distinct forms for some of the tenses and for the singular and plural of nouns. The Spanish language is used to some extent, and probably one-tenth of the people know enough Spanish for busi-

ness purposes and one-tenth of these understand it reasonably well. The vast majority of the people speak only the Chamoro, understanding very few words of Spanish or English. At present every one wants to learn English, and our tongue will doubtless supplant all others in the course of time.

The homes of the people are superior in many respects to those of other Micronesians, but inferior to those of the very poor in America. The small thatch-covered houses are set on posts three or four feet high, which have wooden (often bamboo) sides and floors, and consist of two or three rooms. The better class have stone houses, covered with tile or corrugated iron; many of them are neat and homelike, but are generally destitute of furniture, and suggest anything but comfort. Chairs are unknown and a mat spread on the floor at night serves for a bed. The women do the cooking on mud ranges; they chop their own wood, even going to the hillsides to cut and carry home bundles of sticks on their heads or shoulders. Rice and corn constitute the staple food, with vegetables, fish, and meat for variety.

CHAMORO MOTHERS AND CHILDREN

The Chamoros are inveterate smokers; men, women, and children smoke pipes or, if they can afford it, immense cigars made from the native plant which, judging from the odor, can scarcely rival the Havana. Many of them chew the nut of the areca palm, the betel-nut, which is slightly intoxicating, and whose juice, mixed with lime, imparts a reddish color to the lips, and is supposed to add much to their beauty.

The clothing of the people of Guam is simple, and adapted to the climate. For men it consists of white cotton trousers and a blouse worn outside (very neat when clean), and for the women a cotton chemise, a trailing skirt, usually of calico, and a white, thin camise, or overwaist, with low neck and large flowing sleeves. When the women go on the streets in full dress they usually wear a cotton kerchief, folded diagonally, over the shoulders, with the ends crossed and pinned over the breast and another thrown loosely over the head. The well-to-do wear clothing of richer quality. It is hard for the children to get used to the superfluous custom of wearing clothes, and they throw them off and run about naked, in defiance of law, at every opportunity. One little fellow was caught by an officer and locked up overnight for venturing too far from home undressed.

SOME NATIVE SCHOOLBOYS IN GUAM

The Chamoros are a peaceable people, not given to deeds of violence, quarreling little among themselves, and living, for the most part, in separate families. They are kind and generous, given to hospitality, and quick to return favors. When I was visiting a sick man one day I found that he had no proper food, and told him to send his boy over to my house to get a little rice. He immediately turned to the boy and said: "Catch that chicken and take it over with you." It was the only chicken he had and worth many times the value of the rice. For the most part they are tillers of the soil, but very fond of municipal life, so that farmers will go as far as ten or twelve miles to till their land and return to their homes in town rather than live in the country. Late Saturday night the men come home, spend Sunday with their families, and are off for their ranches before daylight Monday morning.

Most of the women and some of the men go to mass early Sunday morning; the remainder of the Sabbath is given to sports and trading or to the doing of odd jobs. Gambling is a passion with them, and the streets of Agana swarm on Sundays and feast-days with groups of

men and boys pitching coppers or larger coins. The natives admit that this is productive of great evil, since it deprives many families of food, and leads men to steal in order to pay gambling debts; but there is no public sentiment against it. Cock-fighting is so prevalent as to be a national sport; it is cruel and demoralizing, restricted but not prohibited by the governor. Drunkenness, so prevalent formerly, is not common here now, and disorderly men, natives or marines, are very seldom seen on the streets. The liquor laws are practically prohibitory, especially for the natives, and no one can get foreign drinks without a permit from the governor. This permit is granted or not at his discretion, after the applicant has sworn that it is for personal use only.

CHAMORO CHILDREN—DRESSED!

Social life is, as a rule, very unclean, and the sentiment against social sins is abhorrently low. Houses of ill repute abound. One who was in a position to know said: "Parents even in the best families would be glad to give their daughters in temporary marriage to the officers of the navy who are married men for the time of their sojourn here." Such a thing is not, of course, allowed in our navy. The thirst for white blood has something to do with this, but the sad thing is that public sentiment tolerates it. There are two reasons for this. The large fees demanded for legal marriages, during the Spanish administration, compelled many to live in unlawful wedlock, and thus lawful marriage was lightly esteemed. But much more than this the immoral lives of most of the Spanish priests and officers gave a religious sanction to vice. Some of the padres had children by different women in different villages and publicly recognized them. "They told us," said a Chamoro, "to do as they said and not as they did."

The religious history of the island is interesting and sadly pathetic. In 1668, Mariana of Austria, Queen Regent of Spain and widow of Philip IV., contributed 25,000 pesos from the public treasury and sent Roman Catholic missionaries to evangelize the Ladrones. Diego Luis de Sanvatores arrived in Guam with six religiosos in 1669, and so vigorously did they prosecute their work that, according to the Spanish historian, "they taught and baptized 6,000 persons during the first

year." Padre Diego was indefatigable in his labors, scarcely giving himself time to eat or sleep, carrying his message into all parts, instructing and baptizing multitudes, especially little children. He was slain after three years by a native chief for baptizing his child without his consent, and was posthumously honored with the title: "The Apostle of the Marianas." His associates continued the work after his death, and in the course of time all the islanders became Roman Catholics.

Here was a fine opportunity to teach the Chamoros a spiritual religion, the pure Gospel of our Lord Jesus Christ, and had they done so the subsequent history of the island would have honored the Spanish name; but they chose rather to modify the message and adapt it to the low state of intelligence of the people. The result is a form of heathenism shorn of some of its repulsive features, but still ignorant, false, and degrading. Image and picture worship are now well-nigh universal. In practically every house there is a shrine with an image or picture of Christ and Mary and some of the saints, candles are lighted before them, and prostrations are made precisely as is done in heathen lands. In a little pamplet, the only book yet published in the Chamoro language, instructions are given for a prayer to be recited before the image of a former priest of this island. Mary is more worshiped than Jesus, and in one of their common oaths—they are very profane—they use the names of Jesus, Joseph, and Mary in one breath.

CHAMOROS OF THE BETTER CLASS

Prayers to the Virgin Mary and other saints, called the "Novena," are chanted by the women and children (men seldom taking any active part) for nine successive evenings at stated times in given neighborhoods, each successive evening chanting being at a different house. The prayers are in Spanish, and, according to the chanters'

BUILDING USED FOR PROTESTANT SERVICES IN GUAM

own confessions, are not understood by the great majority of those using them. Of singing and prayer as known to Christian people they have little or no conception. The Carmelite Order flourishes here, and belts, blessed by the priest, are worn by nearly all the women and many of the men, with the delusion that if they have them on at death the Virgin Mary will come and take them to heaven. The Virgin Mary is practically looked upon as their savior, and they hope for salvation not because of faith and a righteous life, or even because they try to imitate her virtues, but because of some superstitous meaning attached to a material object connected with her which the priest has blessed (for a consideration).

How can such people be moral? The fact is they are not moral in any strict sense of that word. Necessarily religion is divorced from morality, and with few exceptions the natives are liars and thieves, low in their social ideas and practises, in mortal dread of ghosts and the devil, and devoid of any of the comforts and restraints of a personal religious life.

Enough has been said to show that, whatever may be said in favor of the Roman Catholic Church, it is not truly and thoroughly Christian, and has utterly failed to lead the people to an intelligent knowledge of God and a faithful following of His Son. The Gospel of our Lord Jesus Christ as taught by Him, and interpreted, under the guidance of the Holy Spirit, by an intelligent and faithful study of the Holy Scriptures, and preached by Spirit-filled missionaries, has been and is still the "power of God unto salvation" of the peoples of other islands of the Pacific, turning them from darkness to light,

purifying and elevating social and family life, and creating a public sentiment such as is found in Christian communities all over the world. Christ alone can purify the heart.

There is evidence that not all the people of Guam have been satisfied with the spiritual food they have received; they have been hungry for better things. Prior to 1850 Bibles had been brought here, nobody knows how, possibly by whaling ships, and found their way into a few families, and were read with eagerness by the more earnest men. People long deprived of the Word of God, when once they have tasted of this Bread of Life, hunger for more, and usually are eager to have their friends partake—like other good things that are more enjoyed when shared with others. The reading of the Bible spread among the people, and finally knowledge of this reached the priest's ear; then priest and ruler combined to stop it. Diligent search was made for the Bibles, and three large baskets of them were publicly burned in the plaza about 1856. Some successfully hid their Bibles and have them still. One remarkable man, José Taitano, who has been reading the Book of books for many years, was long ago convinced that there was a better way than that he had learned from the priests, but he was perplexed. The government and the Church were against him, and it was a public misdemeanor to disobey the orders of the priests. So he waited and did nothing, only he discarded the grosser superstitions, such as the wearing of Carmelite belts and other charms and amulets, and hoped and prayed for deliverance. There may have been others like him, but for the most part the people had

WHERE THE PROTESTANT SERVICES ARE HELD IN GUAM

yielded to the inevitable, and remained subject to the priest and ruler, thinking there was no eye to pity and no arm to save.

On June 24, 1898, the *Charleston* took possession of Guam for the United States, and the death-knell for political oppression and religious stultification was sounded. God's eye had pitied and His arm had brought salvation. Two natives of Guam who had lived many years in the United States and Honolulu, and had become earnest Christians, Joe and Luis Castino, when they heard that deliverance had come to their people, were moved to return to their native island and tell the "old, old story." On their arrival Mr. Taitano welcomed them, and with his large family of six girls and four boys openly united with them. The priest threatened them, telling them that they were still under Spanish law, and would be punished as soon as the Americans left. But the Americans did not leave, and opposition only made these men more earnest. A daughter of Luis Castino, an earnest Christian of strong character, who had been well educated in the Honolulu schools, opened a school for teaching English, and has prosecuted her work with great patience, energy, and success. She is a good musician, and by playing the organ renders valuable assistance at the religious services.

GOVERNOR SCHROEDER, GUAM

Major Kelton, of the Marine Corps, associated with Governor Leary during his term of office, conducted services for the marines and natives, first at the barracks and later at a private house. He did much to encourage and strengthen the little band of believers. He was transferred before the missionaries arrived on the field, but sent a letter, which they received at Honolulu, expressing joy that they were coming and regret that he could not be at hand to welcome them.

On November 27, 1900, the first American Protestant missionaries arrived in Guam, and found this little company of twelve Christians. Governor Schroeder, whose family joined him at that time, had been attending the evening services with these simple worshipers, and he and his family have been regular attendants at the Sunday evening services and mid-week meetings ever since. The governor is not the reconstructionist and reformer that Governor Leary was, but

is a better ruler. He is deeply interested in the welfare of the people, just and honorable in the administration of his office, and of high character both in private and public life. He is a kind man, and beloved by the people.

Officers and a few of the marines also attend the evening services, and the number of the Chamoros is increasing. A young people's society, embracing in its membership all the Protestant Christians on the island who desire to identify themselves with Christian work, holds a meeting every Sunday evening. Some of these give conclusive evidence that they have been born again.

Our difficulty now is to find a room large enough for our services. There is no available place in Agana for such services, and we await only the gift of some one interested in the Lord's work here to enable us to purchase land and build a chapel. Our room is overcrowded and very uncomfortable in this warm climate. Many stand out on the street and listen to the singing, but we can not invite them in because there is no room.

It seems to us that no people, even in the untouched islands of the Carolines, ever needed the Gospel more than these people do. The American Board is seeking to give them the Gospel, and by the side of the American flag to plant the blood-stained banner of the Son of God.

THE MISSIONARY OUTLOOK IN ASIA

A Round-Table Discussion of the Far East

SOME OF THE OPEN DOORS

BY REV. W. E. WITTER, M.D.
District Secretary of the American Baptist Missionary Union, Boston

The American Baptist Missionary Union has never before, in all the eighty-eight years of its remarkable history, faced so many wide open doors, or received such repeated and imperative calls to enter and possess vast fields for God. Rev. W. M. Upcraft, recently returned to our West China Mission, writes: "There are many calls, and open doors were never so widely open nor so many as now. At both Yachau and Kiating there will be baptisms (D. V.) in the eighth moon. We need help, and if you have not already sent men, is it too much to ask that some be sent at once? It is far to come and toilsome, but once here there is unbounded opportunity and unlimited welcome." We are glad to say that a few who faced death for the sake of the Name in that region are hastening back to those unbounded opportunities and unlimited welcomes.

No more importunate calls ever came from any part of the world for the immediate thrusting in of the sickle and reaping unto life

eternal than have been coming for months from our representatives in the Philippine Islands. Rev. C. W. Briggs writes: "On a recent Sunday I baptized forty-three at Jaro. We also organized our church and celebrated the Lord's Supper. There are literally hundreds of candidates. The work is growing daily like the Church after Pentecost." One of Mr. Briggs' recent letters to the rooms was accompanied by a document containing the full name, age, etc., of 7,934 people, with thirty-five headmen or chiefs who desire to abandon Rome and go over to the Protestant faith.

From the inland seas of Japan, Captain Luke Bickel, of our Gospel ship, writes of having reached sixty-two islands with some three hundred and fifty towns and villages, and giving their first message of the Gospel to over forty thousand souls during the last twelve months. All this work has been simply thrust upon him through the eagerness of the people to hear the Gospel.

From Burma, Assam, and Southern India and from Africa come similar appeals for more laborers with the promise of abundant harvests, and we are glad to say that individuals here and there, and numbers of our churches, are hastening to the rescue. To illustrate, we have been having special prayer in our rooms in Boston for money with which to advance our work in the Philippines, and the Lord has signally answered our intercessions by sending us an offering from a hitherto unknown friend of $2,000; an application for appointment as a missionary from a man peculiarly qualified to take up the work there; the offer of $200 from a wealthy woman if a new missionary shall be sent, and $1,400 from the Pacific coast for the support of the work there on its present basis.

The outlook is as bright as the promises of God. All that is needed are eyes to see the brightness and hearts filled with the passion of the Christ to embrace these opportunities and rejoice in the speedy fulfilment of the irrevocable Word, "A nation in a day."

ARE MISSIONS IN TURKEY WORTH WHILE?

BY REV. HENRY O. DWIGHT, D.D.
Missionary of the American Board, Constantinople

Lately a question has come up many times as to the good policy of persisting in missions in the Turkish empire. Is not Turkey a Mohammedan country, impervious to Christian ideas? Do not the difficulties which confront missionaries there justify shaking off the dust of our feet against the land, and turning our attention to less stony fields? But we need to bear in mind the distinction between closed doors and doors that are hard to open. Jesus Christ lets no mere difficulty weigh when the question is of saving men and giving them manhood. The history of missions does not show that obstacles

are a valid excuse for failure to persevere in the Lord's enterprises.

If this were not true as to missions in Turkey, God would not have set upon them the seal of His blessing. No other mission of the American Board has rendered such return for labor expended. Some thousands of earnest, consistent Christians are trying to live in Christ, and to labor for Him in various parts of the empire. Within a decade multitudes of the people have been moved with amazement at the brave, patient manliness shown by these Christians during the outbreak which involved them in a bloody tragedy without hope of escape. In place of the old type of Christianity, which was an outward show and an empty name, a new type has attracted the attention of the non-Christian population. A distinct movement toward a better spiritual state has begun to show itself among people and priests in the Eastern Church. The Bible has been put into all the languages of the country, and no other book sells so well. Had the mission press the means, it could lead and, for a long time, control the revival of literature, which is sure to come. More and more the young of all classes of the population are placed in the mission schools with avowal by their parents of the wish to have their children learn the secret of sturdy character and clean living. Even among the non-Christian part of the population some have acknowledged Jesus Christ as Lord and Master, proving that they are not impervious to Christian ideas.

The whole Church of Christ should seek to comprehend the meaning of God's evident blessing upon this far-reaching enterprise. In the presence of any Philistine giant with a loud-mouthed challenge, the Christians line of action is not flight, but greater trust in the Lord of Hosts. When the disciples of Jesus Christ stand appalled, asking why they can not cast out the evil spirit, the Master tells them to-day, as of old, "This kind goeth not out, but by prayer." Unless we read wrongly the history and present state of this field, what is demanded of the Church at home respecting the work in Turkey is increase of interest, more fervent prayer for the power of the Holy Spirit to rest upon the workers, and a determination steadfastly to press the undertaking until the end.

THE OUTLOOK IN BURMA

BY F. D. PHINNEY, RANGOON, BURMA

Supt. of the Press; American Baptist Missionary Union, 1882-

The outlook in Burma was never brighter. *Evangelistic work* never met with a more welcome reception than at the present. Buddhism is so diametrically opposite to Christianity that it is impossible, except under the direct influence of the Holy Spirit, to get the truth lodged in the heart of its followers. A godless religion, a vicarious

atonement unthinkable, and a Savior of mankind an impossibility, it takes much time to displace the beliefs of centuries with a belief in God, forgiveness of sins, and a Savior who died that we might live. Yet to-day the Burmans are discussing these things, and the missionary and the native evangelist have such interested audiences as never before. Yet the harvest still lingers, and the cry still goes up for more laborers to be sent forth into the harvest.

Educational work progresses, and in the great majority of mission schools is distinctively Christian. The results are seen in frequent conversions of pupils, even of those from non-Christian families.

The Christian Karen community, noted for its self-reliance in the matter of self-support, is going on to better things, and their own foreign missionaries are proving the power of God in their work among the wild and rude Kachins of the far northern part of Burma; and among the Shans of the Shan country to the northeast; and away among "the dispersion" of their own race in Northern Siam.

The outlook is now more evidently true—tho not a whit more true—than when Dr. Judson said of it: "Prospects in Burma are bright as the promises of God."

AMONG THE KARENS

BY REV. E. N. HARRIS, SHWEGYIN, BURMA

American Baptist Missionary Union, 1893–

Seldom does the principle of the reflex influence of missions on the churches sustaining them have happier illustration than in the recent history of the Shwegyin (pronounced Shway-jin, with the accent on the last syllable) Karen Mission, of Burma. For about a quarter of a century this mission has been conducted on a self-supporting basis, all the pastors, churches, and schools, including even the head school at Shwegyin town, being maintained exclusively by the contributions of the native Christians, and, altho it is one of the smaller of the Karen missions, it has long been regarded as one of the most successful, considered from the point of view of the spirituality, consecration, and general efficiency of the native membership. But about three years ago, at the suggestion of the missionary, yet altogether without assistance or even supervision from him, certain mission extension plans were inaugurated for the purpose of reaching more effectively the heathen population of the field. First the native churches selected several of their best men to start substations at three points outside Shwegyin and contiguous to large heathen settlements (one of them being entirely beyond the circle of the churches and so constituting practically a foreign mission), and furnished the money for the purchase of land on which to locate them. Then buildings were put up, and schools started both at the three sub-stations and at such neighboring heathen villages as would receive teachers, and a vigorous

evangelistic campaign organized. The result has been a remarkable gain in all departments of the work. The attendance at the town school has increased about fifty per cent., while the entire number of pupils connected with the various schools under the care of the churches has about doubled. Before the new plans were inaugurated there were forty-five churches, but now the number is fifty-three. At that time the average annual number of additions to the churches by confession was about one hundred, but last year there were one hundred and sixty-nine. While the contributions for all objects aggregated about Rs. 7,500 ($2,500) for the year 1898—and that was thought to be a large sum for the 1,800 Christians in their poverty to raise—for the year 1899 it was over Rs. 10,000, and for 1900, statistics for which have recently come to hand, over Rs. 14,000, nearly a twofold increase in two years' time. It is probably safe to say that during the last three years the efficiency and prosperity of the churches and of the whole mission have doubled. Thus we see that just as missions are indispensable to the highest prosperity of our churches on the home field here in America, so missionary enterprise is indispensable to the highest prosperity of our churches on the mission field itself.

THE MISSIONARY SITUATION IN CHINA

BY REV. J. FRAZER SMITH, M.D.
Canadian Presbyterian Mission, China

During the past eighteen months those most interested in the spread of the Gospel have had ample cause for alarm, owing to the difficulties that have arisen in different parts of the world, which have seriously interfered with the regular work of very many missionary societies. Notwithstanding this fact, a careful survey of the whole situation is most reassuring, and should convince all, and especially those who rest securely on the promises of God, that never was the missionary outlook more hopeful than at the present time.

As regards the situation in China, even those who have given the subject the most careful consideration, and who have the widest and most intimate knowledge of the country and the people, are much divided in opinion as to what the probable outcome may be. It should be remembered, however, that for several years past the general feeling on the part of many was that an upheaval of some kind was inevitable. The reason for this is not far to seek. The terrible indifference of the Chinese; their intense pride; their obstinate ignorance; their avarice and deceit, as well as their extreme conservatism and utter contempt for anything and everything foreign, have long been recognized as almost insuperable barriers to the evangelization of that great nation. Add to this the fact that this apathetic and paralyzed condition was felt to be due, to a large extent, to the rottenness of the whole social fabric, and you have sufficient cause, not only for the tur-

moil of the past, but also, to the extent to which the above conditions still maintain, for anxiety for the future.

At the same time it is freely admitted on all hands that China will never return to the old condition of affairs again, and so far as this is a settled fact we have great reason to thank God, and with renewed energy press on in the glorious work. Besides, there is still another outcome of the trouble in China which is most encouraging. Never before, perhaps, in so short a period of time, has the Church at home been called upon to exercise so much patience, resignation, and faith in regard to her work abroad. The imminent danger of the missionaries of so many different denominations has deepened the spirit of prayer in the Church at large, and has broadened the spirit of Christian brotherhood which is so desirable. In this way many half-hearted Christians in the home land have become enthusiastic workers. Then the fact that so many native Christians were faithful even unto death has caused the Church of God throughout the world to believe in the power of the Gospel and the value of missionary effort as never before.

THE OUTLOOK IN NORTH CHINA

BY REV. COURTENY H. FENN

Missionary of the American Presbyterian Church, Peking, 1893–1900

Missionaries, business men, railroad promoters, mining engineers, all returning to their old haunts throughout the greater part of the Chinese empire; edicts of toleration and protection of foreign teachers and teaching; proclamations of educational and political reform; a consequent increasing demand—like that of 1898 and bound to be greater—for Western books, scientific training and inventions; indemnities for the losses of missionaries and native Christians paid locally and long in advance of the general indemnity; funeral rites for the martyrs of Paotingfu attended largely by the gentry of the place, and a new mission site presented by the gentry and people of the same city, on their own initiative, to the American Presbyterian Mission; personal letters from native officials to various Protestant missionaries, expressing their grateful appreciation of the reasonableness of indemnity claims, and the total absence of the spirit of revenge from the negotiations in this matter; the more respectful and receptive attitude of the people toward the preaching of the Gospel in many places—all these things are "signs of the times," and afford great encouragement to those who hope that the better day for China is already dawning. It is doubtless true that there are occasional signs of continued unrest, and rumors of other gathering storms; that the empress dowager has been allowed by foreign powers to retain the supreme imperial authority, and that she is probably no more enthusiastically pro-foreign than before her humiliating flight to Hsi An

Fu; that the bulk (I use the term advisedly) of Chinese officialdom is still intensely conservative, and would like to see China forever free from foreign influence; and that there are still some who are mad enough to think it possible; yet I believe China is prepared, more than she ever has been before, for an aggressive forward movement to proclaim the pure Gospel of Jesus Christ as the only tonic for the weakness which has been laid bare, and the only hope for the regeneration of a nation whose hoary age has been dishonored by individual selfishness, social foulness, political rottenness, and a national pride whose self-deception has rendered it the laughing-stock of the world. China's chief lack in the past has been that of vision. She was blind, yet thought she saw. At length her eyes have begun to open, after the severest operation of the ages. Now that the bandages are being removed and the optic nerve is accustoming itself to the strong light, there is hope of a cure. What China is to see with this new strong vision is largely for the Church in America to determine, for never so much as now has China realized that America is her best friend.

THE OUTLOOK IN JAPAN

BY REV. J. C. DAVISON, NAGASAKI, JAPAN
Missionary of the Methodist Episcopal Church

The present outlook in Japan is certainly very encouraging and especially gratifying to those whose hearts have been enlisted through long years of active service on the field. The remarkable spiritual results of the recent special evangelistic efforts in connection with the Twentieth Century Movement furnish abundant proof of a condition favorable to even greater harvests still to come.

Directly conducive of these blessed results have been the systematic and united labors of missionaries, Japanese pastors, and lay workers who with earnest prayer, practical preaching, personal exhortation, and wholesale distribution of religious tracts and Scripture portions seized the hour ripe for the manifestation of God's grace ready to be revealed after the patient waiting and continued seed-sowing through years of icy indifference and wilful neglect. Of the more indirectly related causes may be noted:

1. The general sense of relief to the national mind resulting from the successful termination of the long-disturbing question of treaty revision, together with a pardonable complacency over the recognition by foreign nations of Japan's just merits as a naval and military power, since both have contributed in no small degree to the revival of a more cordial feeling toward foreigners, and willingness to listen to the Gospel message.

2. The present favorable opportunity for influencing the enlarged numbers of students entering our mission school, an event made

possible by reason of the changed attitude of the educational authorities on the question of religious instruction, together with the removal of certain disabilities, to which the students of all private schools were formerly subjected.

3. The steady growth of Christian ideas manifest in the literature of the present day, the subject being kept constantly before the reading public.

4. The advance in self-support, far in excess of the relative growth in church-membership, and in some places even in spite of reduced numbers.

The temptation to accept more lucrative employment in secular life, consequent upon the general expansion subsequent to the war with China (1894–1895), and the issues growing out of the Boxer uprising and the acquisition of the Philippines by the United States, has resulted in a great scarcity of encouraging candidates for the ministry; yet it is to hoped that as a result of the recent quickening efficient workers may be forthcoming in numbers adequate to the needs of the Church. God speed the day of Japan's redemption!

THE OUTLOOK IN KOREA

BY REV. W. B. SCRANTON, M.D.
Superintendent Methodist Episcopal Mission, Korea

Korea, or rather *Tai Han*, the *Great Han* country, as they now prefer to call it, has come into the view of the world to stay. She is situated as a near neighbor to Japan, and is closing her second decade of intercourse with Western powers. During this period she has had foreign representatives continuously at her court, foreign advisers and many instructors of one sort and another in her employ and pay at the capital, and an energetic body of missionaries in the field. It is natural to ask, What impression have all these made, and what is the outlook?

At the capital the streets have been widened and lighted with electricity, and electric cars give the people some idea of the rapidity of modern progress. A steam railway connects the western port (Chemulpo) with the capital, and concession has been granted to the Japanese to lay three hundred and fifty miles of railroad from the most southern port (Fusan) to Seoul, and a further concession has been made to the French for a like length of road from the capital to the far northwest border at We-ju. These roads are but the forerunners and provoking instruments of trade and of development of native resources.

Attempts have been made, especially aided by the Japanese, to put the Korean government on a better plane of administration, to give the country laws and better civil courts, and to open schools for gen-

eral and special education. In one of the latter departments a humiliating but encouraging sign recently was an attempt on the part of some of the students to obtain redress from the government for the time and money expended without receiving the educational advantages which the government had promised to them. There is now a demand for real practical instruction along every line.

Protestant converts now number a round ten thousand and more. Romanists have not been idle, and number forty-two thousand odd, as the result of not quite two hundred years of sowing and care.

What is the outlook? I answer, in the *first* place, it never was more encouraging than at the present. The opportunities for work, to say nothing of the needs for teaching, in all departments are far beyond the power of the force in the field.

And, *second*, this body of converts and adherents is now sufficiently large to affect thought and morals in the various communities where they are. Christianity has already become a force that must be reckoned with, and which will influence the further development of the country. Christianity closes markets on the Sunday, purifies the family relations, makes clean bodies and minds, brings honesty into business relations, fidelity in official positions, gives hopefulness in life, brings comfort in sorrow and victory in death. To give one illustration only: The mourners wailing, so sad and lugubrious and always present in the homes where death has entered, now has given place in all the Christian homes of the land to the singing of our Christian hymns of comfort. They use them in the services at the house, along the road as they go to the grave, and as a parting to the loved ones. Christianity in Korea "bringeth forth fruit as it doth in you since the day ye heard of it and knew the grace of God in truth."

The *third* sign of hopefulness, as I see it, is the live interest the Christians are taking in their church relations, and the sense of responsibility which is growing upon them, both in temporal and spiritual matters. We have churches where the *average* yearly contributions range from twenty-five cents to one dollar (gold) per capita.

Spiritually the people themselves are inquiring after the deeper life. The discouragements which we meet along this line are not a few, but when there are individuals who are seeking after the deep things of God, such individuals in such churches furnish us great cause for rejoicing, and this is the case in many instances.

Lastly, the hardest for the missionary, but really a most encouraging condition of things, is the eagerness for instruction on the part of his flock. Their question drawer has no bottom. Their interest has no surcease, and their pursuit of the missionary never remits until from sheer physical exhaustion he has to leave the country for "a quiet place apart" to gain the necessary relief.

MISSIONARY OUTLOOK IN INDIA

BY REV. HENRY MANSELL, D.D., MUSSOORI, INDIA
Missionary of the Methodist Episcopal Mission since 1863

India, where "God has manifested His eternal power and Godhead," contains nearly three hundred million inhabitants, practically all idolators. Nine hundred years of Mohammedan misrule, intolerance, and iconoclasm could not break down idolatry which Buddhism, Jainism, and Sikhism have failed to reform.

1. *What the British government has done.*—More than a hundred years ago British supremacy began, bringing every influence except military and legal force against it. The government was tolerant of all religions except Christianity, and was an object-lesson against theocracies, and in favor of monotheism and sterling honesty and truthfulness in government. Since the government of India after the mutiny was transferred from the company to the crown the British government, without ostensibly propagating Christianity or violating the strictest neutrality and toleration, does in every principle and act give silent and speaking testimony against idolatry and in favor of Christianity. She builds school-houses all over the country, and establishes practically free common-school education, and grants aid to mission schools of all denominations. She has a university in every presidency for students of all races, creeds, and castes. She builds churches and chapels, and supports chaplains for her own Christian servants, and grants aid also for non-conformist chaplains.

She gives decisions in all the superior and lower courts in accordance with strict justice, without favor to any caste, creed, or religion. Her civil codes are on the basis of the Ten Commandments. All these principles of Christian science, religion, and law testify without force of government against idolatry and in favor or Christianity.

She builds railroads (twenty-five thousand miles already operated), digs canals for irrigation (thirteen and a half million acres irrigated) to guard against famines, has public work-shops for all machinery, factories for every fabric, engineering colleges, technical schools, and model farms and gardens.

2. *What the missionaries have done.*—It is only a little over one hundred years since the first missionaries went to India, and they have translated the Scriptures into the languages of Ceylon, India, Tibet, Burma, and the Straits islands. With the aid of other English scholars they have written grammars and lexicons of all the languages of India and adjacent countries. They have written histories of India, from the earliest times. They have written extensively on the religions and religious observances, and the manners and customs of the people. They have established mission schools and colleges, and written and translated text-books for them in science and history.

They have preached in the streets, bazars, and religious festivals, as well as in the villages, city wards, and private houses of the people. They have established printing-presses and publishing houses for Bibles, tracts, and religious books, and written commentaries on the Scriptures, and books for the growing churches. They have built hospitals and dispensaries, orphanages and asylums for the blind, the lepers, etc. In fact, they have done every kind of missionary and evangelistic work.

3. *Some results.*—I have not the report of the last census, but am sure we have at least three million Protestant converts in the seventy missionary societies. Our own Methodist mission, one of the youngest of the larger societies, after only forty-four years' work, has one hundred and twenty-five thousand of a Christian community, ninety-four thousand Sunday-school scholars, thirty-four thousand day and boarding school scholars, twelve thousand Epworth Leaguers, one hundred and fifty-six ordained native ministers, and three thousand six hundred and forty-seven educated and trained native teachers, pastor teachers, and workers of all grades. We have church property—churches, parsonages, school and college buildings, printing-presses, hospitals, etc., worth $1,400,000. We report about twenty thousand baptisms a year. Other societies show larger statistics.

4. There are mission centres and flourishing native Christian churches for all the great societies in all the capitals of the presidencies and provinces in India, and mission stations in all the commercial and religious centers in India, Burma, and Ceylon.

There are many millions of the people who have acquired an English education in mission and government colleges. Hundreds have received degrees in England and thousands in India. All these have had their faith in the unphilosophic teaching of their religions and their idolatrous rites irremediably broken. Millions more have studied in mission and government vernacular schools, heard Christianity preached, read tracts and Scripture portions, and know more of Christianity than they do of their own religions, and would embrace it if they could publicly renounce idolatry and receive Christian baptism without being outcasted, with the loss of all social and financial standing; while multiplied thousands of the unlettered, depressed classes—India's dumb millions—are beseeching missionaries of all missions to make them Christians, who would baptize thousands a day if they had funds to employ pastor teachers to indoctrinate them and teach their children to read and write.

The Brahma and Arya somajes are two great theistic societies formed to oppose idolatry and provide a half-way house for those who believe in Christianity, but have not the courage to break caste and embrace it.

The orthodox Hindus are forming societies to dissuade their young

intelligent men from embraeing Christianity. There is a large and growing society to promote the remarriage of widows. The Rajputana States have decided to oppose the eonsummation of marriage till the bride has reached the age of fourteen. Besides all this, there is, through the influenee of education, manufaetures, commeree, railway communication, and enterprise, a rapid rise in civilization on Christian types, beyond that of any other eountry. The India of today is not the India of forty years ago. There is now the utmost cordiality between the missionaries of all denominations and the natives of all grades and castes from the rajah to the sweeper.

We have all the aforementioned tabulated and untabulated results in hand where one hundred years ago there was everything against us and only God with us. We have better edueated and equipped missionaries than we had forty years ago, and since thirty years ago the noble bands of women. We have all missionaries, European and native, and all helpers and laymen praying for the baptism of power for the twentieth eentury forward movement. We have all Epworth League ehapters and Christian Endeavor soeieties formed into evangelistic praying-bands. Christianity banished idolatry from Europe in three hundred years. Our outlook of faith and hope is that India will be a Christian empire before the twentieth eentury ends. Hallelujah, the Lord Christ reigneth!

THE NEW CENTURY OUTLOOK IN PERSIA

BY REV. BENJAMIN LABAREE, D.D., URUMIA, PERSIA
Missionary of the Presbyterian Board of Foreign Missions

A hundred years ago Persia was scareely allowed a place at all in any forecast of the new century's march, and now, at the elose of that stirring period, no review of its history shows that such spirit of prophecy then was at fault. But here on the threshold of the twentieth eentury we dare not rate the influenee of Persia on the near future of the world so low down in the seale as her reeord in the past one hundred years has been. Conditions have ehanged rapidly within the last fifty years. New importance has come to be attaehed to Persia's politieal relations. They are assuming new shape already. Long into the nineteenth eentury English influenee was in the ascendant in all the politieal eounsels of Persia; but for some time past Russian diplomacy has taken its place. Beyond question her future is to be elosely allied with the aggressive policy of her powerful neighbor on the north. The die is east in this respeet, seemingly beyond reeall. And undoubtedly the religious destiny of Persia is intimately bonnd up with the eoming politieal development. Yet in this line there are factors of independent force which demand to be

considered, inheritances from more than two-thirds of a century of Protestant missionary work that must be properly estimated and taken into account. We ask then, What are the religious signs of the times in Persia? What are the tokens of the coming of the Redeemer's kingdom in this compact Mohammedan state? What agencies are making for the ultimate triumph of Christianity? What is the bequest of the nineteenth century in this line to its impetuous successor? In order that we may answer these urgent questions and know just where the Christian Church stands to-day toward this empire, let us look at the preparatory work already done, examine the foundations on which the new century is to rear its structure, and judge as to the forces on which reliance may be placed for the definite advance of Christianity in the years before us.

MISSIONARY BEGINNINGS IN PERSIA

We need not go back beyond the reach of a lifetime to meet with the beginnings of modern missionary operations in Persia. A full third of the nineteenth century had passed before its benign missionary touch had started into life the new order of religious conditions which now so widely prevail throughout the land. The dawn of some new spiritual life might, perhaps, have been augured in the very beginning of the century, when, in the unfolding of the Divine plan, Henry Martyn prepared his translation of the New Testament in the Persian language, and a little later on the Old Testament was rendered into the same mellifluous speech by the venerable Andrew Glen, of Scotland. Yet these all-important fountains of light were scaled up, as it were, for scores of years, no one coming forward to open the way for them out into the deep Mohammedan darkness of the nation. Nominal Christian churches, Nestorian and Armenian, had for centuries been allowed a languishing existence in the land, but long since had they ceased to give out any true guiding light as to the way of life through Christ. Spiritual gloom and death engulfed the peoples of the land. One-third of the century passed, with its faithful record of apathy and neglect on the part of the Church, before missionary work was actually begun here. Then it was to the desolated fragments of the Nestorian Church that the Spirit of the Lord directed the awakened interest of certain churches in America.

The year 1835 marked the arrival at Urumia of those pioneer apostles of the American Board of Boston, Messrs. Perkins and Grant, and the inauguration by them of systematic efforts to kindle new spiritual fire on the ashes of this once famous missionary church. Again, as so often of old, did God signalize the mystery of His doings by the choosing of a "remnant" in which to magnify His power. For long it was a day of small things, materially and spiritually. The work of education, for bishops and priests and youth, began very humbly in a

cellar, which in part remains until to-day a suggestive landmark in our mission history. At the same time the resources of the beneficent healing art were stored in a small closet. Now, in the progress of more than sixty years, that cellar school has reared its head aloft and expanded into a modest college, choicely situated, with its several departments, academic, theological, and medical; while the cupboard dispensary has gradually become transformed into a beautiful hospital, whose fame has filled the land. Moreover, both college and hospital have been in some shape or other reproduced in other centers of missionary work in the kingdom.

This development in material things has a striking counterpart in the spiritual tranformation which has taken place. The years 1847 and 1848 was an era of notable spiritual expansion in this century of missions. It was a new creative day. Upon the long-prevailing void and waste of true religion dawned the light of God. At once new views of sin, of the love of God, of Christ as a Savior from personal guilt, of true Christian character, of the reality of prayer, and of genuine Christian communion broke on the horizon of religious thought and experience to these descendants of the early church of Antioch. And what the Spirit of God so signally inaugurated at that time, He has cherished and prospered through the succeeding years. The marks of a Divine continuity are conspicuous all down the march of the mission's record. For one who is at all familiar with this history it is impossible to regard it as other than a Divine movement, a fulfilment of our Lord's sublime promise of His own efficient presence wherever the Gospel should be preached, and in vital connection with the whole display of Divine power in mission lands throughout the world as the century has rolled on. The steady ingathering of hopefully converted souls, the development of the Church from early formative conditions to present self-reliance and partial self-support, along with some most significant exhibitions of missionary zeal and self-denial in the native Church, are unquestionable tokens of the indwelling presence and power of the Spirit of God. The vision of ancient prophecy has often been repeated in the wonderful providences attending the progress of missionary operations. The Church at home has made large plans, and the men commissioned by it on the field have counselled and toiled, but over and over have they both been awed by the sense of some special guidance other than human, shaping their decisions, their labors, and results.

> Whithersoever the spirit was to go, they—the living creatures—went; thither was the spirit to go: and the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. When those went, these went; and when these stood, these stood, and when those were lifted up from the earth, the wheels were lifted up beside them.

It was under such unseen impulses that our missionary wheels

were lifted up out of the narrower purpose of preaching salvation to the Nestorians only, and were started upon the broader one of evangelizing the other nations of Persia as well. The writer recalls the day and hour, over thirty years ago, when the little band of missionaries constituting the then mission to the Nestorians, at the solitary station at Urumia, resolved, with a deep consciousness of their responsibility and clear convictions as to the leadings of God, to change their long-cherished name, "The Nestorian Mission," to be thereafter called "The Mission to Persia." Thus they desired to publish to the Church at home, and for their own greater inspiration, their advance to a higher stage of missionary endeavor. On the basis of this wider sweep of evangelistic purpose the appeals went out to the home Church. And with memorable results at once. The appeal was met by a condition of things there wholly unanticipated. Divine Providence, most wonderful in working, had been preparing the way for the very enlargement of plan which the mission was now urging. Stirring events of historic note in the Presbyterian Church in America that same year gradually brought about the transfer of the mission from tenderly cherished relations with the American Board to the fostering care of the Presbyterian Church. The latter assumed the new charge with a full sense of the responsibility, and entered into the spirit of the new ideals of the mission with an enthusiasm born, we believe, of the Holy Spirit. They responded promptly and generously to the plan for evangelistic expansion. Men and women and funds were liberally offered in order to extend the line of operations.

The mission speedily felt the pulsations of a new life. But a few years elapsed and the spirit of life in the wheels had carried the living missionaries, with all necessary equipment for aggressive work, to the strategic centers, Teheran, Tabriz, and Hamadan. In these the new aims for larger evangelization have been kept in the foreground, and have been realized probably in a fuller measure than in the original Nestorian field. Christ, the only Savior of mankind, has been widely preached throughout large regions, in cities and towns, from peasant's hut to prince's palace; to Armenian, Israelite, and Mohammedan. And the printed Scriptures have been made to reach a still greater number. To how many this preaching has been unto their souls' salvation, only the Book of Life contains the record. We know it is a number very precious to the glorified Christ. Years ago the venerable pioneer of Persia missions wrote back as he was parting from the shores of Asia, "Heaven will not know sweeter songs of praise than those sung by redeemed Nestorians." Since then there have been added to the celestial chorus voices, no less melodious, of Armenians, Jews, and Mohammedans, redeemed by a joyous faith in the Lamb which taketh away the sins of the world.

(*To be concluded*)

ZIONISM AND CHRISTIANITY

BY REV. DAVID BARON, LONDON, ENGLAND

There is a great deal of eager speculation among Zionists and in anti-Zionist eireles through the Diaspora as to what revelations will be made by the president in his opening address at the Zionist Congress in Basel (December 26–29). Espeeial interest is felt in what Dr. Herzl will say in referenee to his historieal interviews with the sultan last May, and as to the attitude of the other powers to the program formulated at the first congress, the chief item of whieh is to strive to procure for the Jewish people "an openly recognized and legally assured home in Palestine."

It is certainly very signifieant that the head and founder of political Zionism should have been received on three succeeding days by the Sultan of Turkey to prolonged audienees lasting several hours each time, and should have been deeorated with the grand cordon of the Medjidié, one of the highest orders in the gift of the Ottoman sovereign. This leads us to believe that the question of a return of the Jews to the land of their fathers is now well within the range of practical politics.

As a matter of faet, the Zionist movement has a very sympathetic support of some of the European sovereigns, the foremost of whom is the Emperor of Germany. He was won for Zionism through the mediation of his uncle, the Grand Duke of Baden, who is a pious Christian and a sineere friend of the Jews. It was through this most exeellent prince that Dr. Herzl first gained the ear of William II., who has since 1898 granted several long interviews to the Zionist leader in Berlin, Potsdam, Constantinople, and Jerusalem. Certain facts have been eommunicated to me in eonfidence, and I have seen with my own eyes eertain remarkable private doeuments, in referenee to the attitude of some of the European rulers and prinees to the aims of Zionism, which prove to me that there is a great deal more politically behind this movement than even the bulk of even Zionists themselves are aware. At the third eongress in Basel, in August, 1899, Dr. Herzl referred to the signifieance of the emperor's public reeeption of a deputation of Zionists in the city of Jerusalem.

There is mueh from the Christian standpoint to criticise and to lament in the fact that the means proposed for the accomplishment of this great end are entirely material and political; and that, so far, there is an utter forgetfulness of the cause of the long break in Jewish national history, and an ignoring of the words of their own prophets, that though He has doubtless used the nations to carry out His will, it was nevertheless *God* who scattered Israel on account of sin (Jeremiah xxxi: 10; Amos ix: 9), and therefore, tho He may again use means to gather them, without God, and without repentance, they will

never be restored to blessing. But, even to the Christian, Zionism is a movement which must be followed with the deepest interest, for what we are now beginning to see is nothing less than, to use the title of Professor Heman's book on the subject, "The Awakening of the Jewish Nation," * after a sleep of nineteen centuries. This national awakening, in spite of the dark but short night of trouble which still lies ahead, I greet as preparatory to the great spiritual awakening of Israel, the issues of which to the world will be as "life from the dead."

It is from this point of view that the Jewish parliament, which is about to assemble for the fifth time, is nothing short of a miracle, which, unknown as yet to the great actors, is brought about by the power of God. Here is a people which for two thousand years has been supposed to be dead, and whom the nations have done their utmost to bury out of sight, who have even said to themselves, "Our bones are dried, and our hope is lost; we are cut off from our parts" (Ezekiah xxxvii: 11), beginning to live and move and to have a corporate being.

But tho full of interest as a sign of the awakening of the Jewish nation, and pregnant with hope in relation to Israel's national future, Zionism in the main, in its present form, is by no means a religious movement, and it becomes more and more apparent that the partial return to Palestine, for which it is a preparation, will be in a condition of unbelief. But this fact should of itself serve to rouse the Church to fresh energy in preaching the Gospel to the Jews, while the nation is still in dispersion, remembering that tho it may not be given to her to convert Israel as a nation, she has the glorious task entrusted to her of calling out the "remnant according to grace," and it is a grand fact that the proportion of individual Jews who receive Christ is continually on the increase. On the question as to the attitude of Zionists as a body to Christianity, the following extract from a paper read in German by Pastor Bieling, head of the Berlin Society for Israel, at a conference of Jewish missionaries in Cologne may interest the readers of the MISSIONARY REVIEW, tho my own experience among Zionists in different parts of Europe does not leave me to take quite such a gloomy view of the situation. Pastor Bieling says:

> Zionism, far from making the hearts of the Jewish people more susceptible to the preaching of Christ, has rather the opposite effect of closing them against it. Proof of this is to be found in the utterances of its representatives, in the experiences of missionaries, and in the position assumed by Zionists in relation to Christians in Israel. The correspondence between Max Nordau and Père Hyacinth, of Paris, which certainly possesses interest, has been reprinted in various missionary journals. Nordau's reply to the grave and dignified letters of Père Hyacinth not only betrays that lack of comprehension of the truths of Christianity which, alas! appears to have become the fashion with the educated,

* "Das Erwachen der Jüdischen Nation."

but constitutes an open attack on it. The assurance that Jesus is in reality hailed with enthusiasm by the Jewish nation as belonging to them, and that Peter will continue to be the only Jew who says to the descendants of David, "I know not the man," does not mislead us. For the Jesus of whom he speaks is but the great Jewish sage by whom the Jewish people has given its religious ideas to the world in form cut down and adapted to its weak comprehension. He is in nowise the Son of God, the Savior of the world. . . . Max Nordau asserts with all distinctness that the leading representatives and the great majority of the Jewish people are in no way inclined to follow "the Christ of the Gospel of John."

The experience of the Jewish mission confirms this statement. I have corresponded with a number of missionary brethren in reference to this point. The same answer is returned from Russia, Rumania, Galicia, and London, to the effect that Zionism does not in any way influence the Jews in the direction of the Savior, but instead its tendency is to harden their hearts against the preaching of the cross.

The following passage occurs in a letter from a brother in Russia:

We missionaries certainly obtain easier access to Jews who are Zionists, especially when we converse with them on their favorite topic, but they are only inclined to listen so long as Zionism is the theme of conversation. If we change the subject to that of the Gospel they become wholly indifferent and wish to hear no more. The Zionist movement is not only no help to the Jewish mission, it is positively a hindrance, for by means of it the Jews become proud and self-conscious, and confirmed in the steady conviction that they are able to obtain their object without Christ. Truly pious Jews are opposed to Zionism. They do not expect deliverance from Herzl and others, but look for a fresh Divine revelation and the sending of the prophet Elijah.

I will not suppress the fact that other of our missionary brethren express themselves somewhat more hopefully to the effect that they discover a greater readiness to hear among Zionists. I can myself confirm this statement, but hearing is quite a different thing from receiving, and hearing often comes to an end when the speech concerns the savior from sin. And it may well be that the experience of one brother is the general experience—*i.e.*, that Zionists are not less inimical to the Jewish mission and missionaries than are the Orthodox and Chasidic Jews.

This attitude of aversion to Christianity comes at last clearly to light in the position which Zionists take toward Jewish Christians. The program of Zionism would lead one to imagine that religion might be left a private matter, and that Zionists could well endure that Jewish Christians should be among them. And, indeed, there are some who, on purely theoretic grounds, see no reason why Jewish Christians should be excluded from the new Jewish state. It is worthy of note that these are principally such as have themselves broken away from all religion. In practise, however, the disinclination, the hatred, indeed, to Jewish Christians remains the same in all cases. The reason Zionists will not take counsel and cooperate with Jewish Christians is the old hatred to Jesus the crucified, which is still far from being overcome.

The development of the Jewish people these 1900 years is known to have been anti-Christian, and Zionism is not inclined to forsake this course. It is true that this in nowise hinders it from seeking assistance from Christian circles. It was openly acknowledged that one reason which decided the Zionist Conference to meet in London last year was to obtain the interest of the Bible-loving English. But to draw any hope from this of a nearer approach of Zionism to Christianity, or to suppose for a moment that Christians, by means of their aid, would acquire any influence with the movement, appears to me mistaken. Undoubtedly, Zionists will welcome the help of Christians and be thankful for it, but they will not approach a step nearer to Christianity on account of it. Christians may relinquish all attempts in this direction to obtain influence with the Jews. Let us not indulge in delusions. Zionism does not incline Jewish hearts to accept the Savior; on the contrary, its effect is rather that of hardening them against Him.

THE ANTI-PAPAL MOVEMENT IN SPAIN

BY CHARLES E. FAITHFULL
Pastor of the Chamberi Evangelical Church, Madrid, Spain

Thoughtful observers of important events in Spain during the last thirty-three years can not fail to have been painfully impressed with the backward movement that insiduously but gradually has been enveloping both political and religious—*i.e.*, Roman Catholic—circles.

This has been specially noticeable since the death of Alphonso XII. in 1885, the father of the mere boy who will attain his regal majority next October and ascend the throne under the title of Alfonso XIII. The regency of his mother, estimable as a woman and mother undoubtedly, but eminently ultramontane in thought and purpose, will always be looked back upon as a sad page in Spanish contemporaneous history —a period of such a retrograde character as to foment discord and sow seeds of class hatred such as will be difficult, if not impossible, to eradicate.

When it is remembered that the opposition to religious liberty has been in direct opposition to constituted law, there is cause for a well-founded anxiety, and the inquiry will press itself on the thoughtful mind, What will be the ultimate issue of this struggle?

But in a remarkable way a counter-movement was preparing, and the initiatory step toward its manifestation was, strangely enough, to be taken unwittingly and certainly unwillingly under the regal roof itself. The appearance of some leading articles from the pen of Father Montaña, one of the young king's professors, gave the signal of alarm, and so powerful was public opinion that the queen regent was compelled to dispense with his services—one fact that must suffice to show

the mischief this man was secretly effecting. The religious instruction imparted to his royal pupil was, as may be supposed, of the most advanced type, and, counting perhaps too much on court favor and on the *supposed* general feeling in the land, he did not hesitate to state that the word "liberty" in matters religious or political was synonymous with sin! Such intolerance, stated also in the articles from his pen, was only an echo of his whole private instruction, and fell like a thunderbolt into the liberal camp. The challenge afforded was speedily taken up and liberty nobly defended by some and feebly acquiesced in by others less courageous, but culminated in the professor's removal.

But yet further developments were shortly to appear. At a trial, known as the affair Ubao, a nun who, unknown to her parents, had been inveigled into conventual life by a designing Jesuit confessor, became the subject of passionate discussion all over the peninsula, once again stirring up the mud of monastic institutions and afresh revealing this incurable cancer to the public gaze.

How remarkable, how inscrutable, are God's ways! Simultaneously with this trial that resulted in the lady obtaining her freedom from a bondage worse than that of Egypt, but into which so many earnest but mistaken souls are led, a book appeared that might have been written *afterward*, so exactly did it fit the case. It was admirably suited to the already excited feelings of the people. I refer to "Electra," from the pen of the prolific and distinguished author of "National Episodes, etc.," Perez Galdos. The almost phenomenal success of this work, its translation into several languages, and its constant reproduction on the boards of theaters, both in the old and new worlds, show just what was in the public mind and what was calculated to affect it.

In the month of February another event, culminating in a strong expression of opinion, added fuel to the flame and threatened temporarily to disturb public order, not to say the safety of the throne. I allude to the marriage of the Princess of Asturias, elder daughter of the queen regent, with the Count of Caserta. This gentleman's father fought in the ranks of Don Carlos in the last Carlist war, and therefore was far from being *persona grata* either at court or in the country. The marriage was ill timed and ill chosen, except perhaps so far as the young princess' personal happiness was concerned, for on every hand it is openly and boldly stated that should anything happen to the young king the country would never consent to his sister ascending the throne. It is easy to perceive that the reason for such outspoken animosity is a latent but well-founded fear that her husband, imbued with Carlist views, would exercise a deleterious influence and only too surely succeed in tying more tightly the knots of those bands with which the clerical party are ever seeking to hinder progress.

But there has been still another cause for this movement that,

strictly speaking, is anti-clerical rather than anti-papal. The jubilees ordered to be celebrated in all the churches of the pope's spiritual dominions have been a source of irritation needlessly produced, as there was no possible excuse, except that their prestige in the eyes of the faithful would have been diminished, for their going beyond the precincts of the churches. The collisions arising from this ill-advised policy have been lamentable spectacles loudly proclaiming the entire absence of the public good will toward the Church and stirring unnecessarily animosity in those who were already known to be inimical to her.

From these facts it will readily be conceived that the prevailing feelings of anger and distrust were not likely to subside in view of events in Portugal of a similar character, and especially the energetic action of the French government regarding unauthorized monastic orders. Scarcely had Parliament reopened than a regular avalanche of abuse and invective was heaped upon those who in this law-making but not law-abiding land had skilfully succeeded in eluding, not to say openly defying, legislation. This strong undercurrent of a deep-vented hatred still flows, and will undoubtedly culminate in the application of what was promulgated as law, tho possibly in such a feeble fashion that erelong the hydra-headed monster will rise again.

Thus far I have briefly traced the origin, character, and extent of this anti-clerical movement. It now only remains to answer the inquiry, What is or will be the result?

For the present it is difficult to prophesy as to the result. The immediate outcome has not so far contributed to any material improvement in the condition of the country, from a religious point of view, nor, indeed, can this be expected. One of the many phenomena constantly forcing themselves on our notice is the similarity to the successive stages of a storm. The premonitory symptoms of discontent and unrest are followed by an outburst of public indignation, manifested by processions, meetings, angry protests, violent recriminations, and so forth, but, like the fury of the elements, when spent, the calm succeeds and everything resumes its former aspect. True, the constant repetition must ultimately result in a wearing away of those opposing elements that to-day, even after thirty-three years of comparative liberty, are eating out the vitals of the nation's spiritual life and even her material prosperity.

From a Christian point of view there is but one remedy—the Gospel message permeating the masses, slowly perhaps, but surely, and so disarming prejudice, and calling out, one by one, as from other nations, "a people to His name."

BISHOP HENRY B. WHIPPLE, APOSTLE TO THE INDIANS

BY MERRILL E. GATES, LL.D., WASHINGTON, D. C.
Secretary of the Board of Indian Commissioners.

"*Pax per sanguinem crucis*" is the legend on the seal of the first Bishop of Minnesota, and at the foot of the figure of the cross lie a broken tomahawk and the pipe of peace. The name of Henry B. Whipple became known to the whole country when the bishop who bore it fearlessly denounced the deeds of injustice on the part of the whites which preceded the Sioux outbreak, in 1862. He says:

"When I entered upon the episcopate, in 1859, I determined that, God being my helper, it should never be said that the first Bishop of Minnesota turned his back upon the heathen at his door!"

BISHOP HENRY B. WHIPPLE

He was the loving and tender preacher of the Gospel to these "men of the restless eye and the wandering foot;" and he was also the fearless, outspoken champion of their rights. He stood for fair judgment of Indians by whites even when fear, suspicious jealousy, and local hatred were most intense. "In his death," says a London religious journal, "the Protestant Episcopal Church in the United States of America loses unquestionably one of its most picturesque personalities, as well as the member of her episcopate who was the best known in England. He will be remembered by posterity as the steadfast champion of the North American Indians."

The pioneer in missions must be an evangelist with a passionate love of souls. He should also be a statesman in his broad and clear comprehension of the relation of his work to the civilization and the good government of the people among whom he works. The history of missions shows so many instances in which these two qualities have distinguished missionary workers, that one who studies the work of missions with affectionate interest comes to look upon this twofold endowment as the especial gift of God, again and again bestowed upon great missionary leaders. Is it not true that the habit of studying God's Word with the unselfish aim of making its great lessons useful

to masses of men and women, tends directly to the breadth of view and unselfishness in action which civilized nations now regard as "statesman-like"? "The entrance of Thy words giveth light; it giveth understanding unto the simple."

Bishop Whipple had this twofold endowment for the work of a missionary leader. He was a tender and passionate preacher of the gospel of the love of God in Christ. He was deeply and mightily moved in his heart to make Christ known to those who were indifferent and without hope. Especially did he care for the working people in Christian communities and those heathen whom he was fond of calling his "Red Brothers." When his election as Bishop of Minnesota made him the neighbor of the twenty thousand Sioux and Chippewa Indians in that State, his preaching as a minister of the Gospel became even more simple, tender, and powerful than before. "I preached through an interpreter," he says, "which is at first difficult; but it compels the use of simple language in order to reach the heart." "I was overwhelmed by the thought of the joy which would come to the Divine heart of the Savior as I looked down upon these men of the trembling eye and the wandering foot, kneeling at His feet."

The distinctive characteristic of Bishop Whipple's work lay in the fact that with the sweetness and fervor of his personal love for the Indians there was a clear recognition of the duty of redressing their wrongs and of making them civilized citizens. By personal inspection and by careful study he gained a thorough knowledge of the condition and the needs of the Indians. He was among the first to advocate important measures of reform, which have since been adopted into our Indian policy. His letter to President Buchanan in 1860—opposing treaties with Indian tribes as nations; calling attention to the evil effects of paying money annuities to tribes; emphasizing the need of law upon Indian reservations, and calling for Indian police and a United States Commissioner at each reservation; demanding that the government take steps to prevent the sale of ardent spirits to Indians; advocating homesteads for Indians, where they could live by the cultivation of the soil, and calling for practical teachers in the peaceful pursuits of agriculture and the arts of civilization;—was a statesman-like paper, which outlined, more than forty years ago, most of the successive steps in civilizing the Indians which the United States has since undertaken. And it is of especial value, too, as illustrating the right attitude of a public-spirited clergyman (in a nation which believes emphatically in the separation of Church and State) toward national questions of legislation and administration, such as now concern us in Porto Rico and the Philippines, closing, as it does, with the words, "I have written frankly, as a Christian Bishop may write to the Chief Magistrate of a Christian Nation."

It is interesting to observe in his life the process by which he was

fitted for his work. The natural temperament of this man, the circumstances of his birth and early training, the experience of his younger manhood in mercantile and political life, and the first years of his ministry as an evangelistic preacher in a great city in charge of a free church especially for working people—all tend toward the equipment of the missionary preacher, the successful administrator of the affairs of a diocese, the public-spirited Christian philanthropist, and the courteous and beloved representative of one branch of the Church of Christ in cordial relations with Christians of other denominations and of other nations.

Born in 1822, at Adams, New York, of parents whose antecedents and training were in the Episcopal Church, but who were communicants of the Presbyterian Church throughout the years of his boyhood, after some years under other Christian teachers, he became a student at Oberlin, living with his uncle, the Rev. George Whipple, who was professor of mathematics while that powerful evangelist, Dr. Charles G. Finney, was president at Oberlin. Strongly drawn by the activity of his temperament toward business and political life, he did not complete the college course. But the influence of the high moral standards and the Christian enthusiam of Oberlin is clearly seen in his subsequent life. As a young man in business, he took an active part in the State politics of New York. When he became a clergyman, Thurlow Weed said of him, "I hope a good politician has not been spoiled to make a poor minister." After a pastorate of seven years at Rome, N. Y., in the winter of 1856 he went to Chicago and organized a free church which worshiped in a rented hall, and undertook a mission work among the "artisans, clerks, and railway men in the city, who were as sheep having no shepherd." He showed tireless Christian energy and remarkable tact and sympathy in getting hold of workingmen. He says:

"I visited every shop, saloon, and factory within a mile of the hall, leaving a card giving the place and hour of worship, and stating that I would be at the service of any needing help, day or night." His study of the locomotive and its history, in order that he might talk with railroad men "without their thinking him a fool," and the hold he thus secured upon them, have become historic. His marked success in this work among the poor of Chicago led to his election as the first Bishop of Minnesota, a choice which took him entirely by surprise. To the friends who came to inform him of it he said:

"I can not go. It is a mistake. I am not a scholar, a theologian, or a preacher. I am not even a graduate of a college. I was trained up a merchant. I gave up my business to tell the story of the love of Jesus. I know that I can do that, and I can be a shepherd to the poor, but a bishop I can never be."

The steady and remarkable growth of the churches under his care

as Bishop of Minnesota; the erection of the first cathedral church of his denomination in the United States; the growth and influence of the schools and the theological seminary which he established and developed; his influence in the councils of his own Church and in England, where he served repeatedly as the delegate and representative of the Episcopal Church of the United States, are sufficient evidence that he judged too modestly his own equipment for the work of a bishop.

Especially interesting and noteworthy were his missionary journeys among the Indians, and his work at Washington, in Minnesota, and in England, in favor of Christian missions, of fair treatment, legal protection, land in severalty, education, and citizenship for the North American Indians. In the first year of his episcopate he made a long missionary tour upon foot among the lakes and rivers of northern Minnesota, visiting the Chippewas and the Sioux, and wrote:

"There is nothing more heart-moving than to look into a sea of heathen faces with the thought that they know nothing of the love of Christ, and then to feel the thrill that comes as a gleam is detected on some face showing that the story has taken root."

The words of Madwaganonint, chief of the Red Lake Indians, after he had heard the Gospel from Bishop Whipple, give the Indian estimate of the man:

"Your words are true, like the words of a spirit; we want to know more than we do. All we understand of your words is pleasant to us. You are patient, and you make the trail plain. Your Church cares for little children. I like it. We hope you will give us a teacher and a school. I have your face on my heart. Good-bye. I am done."

Hardly had Bishop Whipple entered upon his work in Minnesota, when, in the dark days of the Civil War, in 1862, the State was convulsed by the outbreak of the Sioux massacres, in which eight hundred whites were murdered. With hardly an exception, the Christian Indians remained faithful to their avowed friendship for the whites. Leaders among these Christian Indians rescued and brought in safety to their friends large numbers of white settlers, women and children, who in their isolation would have been slain had it not been for the faithfulness of these converts. A storm of abuse was let loose upon Bishop Whipple because he spoke fearlessly, at Washington and in Minnesota, of the gross injustice on the part of the government and the whites, which had provoked this Indian outbreak. He possessed his soul in patience, standing steadfastly by the hated and the outcast. He exposed abuses, and fortified his appeals to the President and to Congress by facts carefully collected, which supported all his statements. The result of years of this fearless Christian advocacy of justice and of his tireless activity in missionary journeys among the Indians of Minnesota, was the conviction on the part of Indians and

whites alike that his statements could be implicitly trusted, his friendship and sympathy could be absolutely depended upon, and that his constantly growing influence must be reckoned with, and was steadily used for the best interests of the Indians and of all the people of Minnesota. The public estimate of the man on the part of Indians and of white frontiersmen may be summed up in the words of Chief Shaganash, who said:

"You show us a good trail. I will try to follow the trail. And if I could be near a missionary, I believe that I could be a Christian."

Louis Robert, a French Indian trader, when asked, many years ago, if he knew Bishop Whipple, replied in the phrase since taken up by the newspapers and the novelists: "Yes, he is a *sky-pilot*, and always straight." The Indians called him "Straight Tongue," and trusted him entirely.

He visited Washington several times each year to plead for righteous treatment of the Indians. The memorial which he drew up and presented to President Lincoln in 1862, and his suggestions to Presidents Lincoln and Grant, are believed to have led the appointment in 1869, by General Grant, of the Board of Indian Commissioners, of whose work Bishop Whipple says in his autobiography:

"There was little light on our Indian affairs until President Grant appointed a Christian commission, and sought the advice of Christian men in the appointment of Indian agents." In 1895 President Cleveland commissioned Bishop Whipple a member of this board.

His life and his work as a missionary bishop illustrate the triumphant power of the love of Christ in overcoming the selfishness and hostility of race prejudice. One who saw the first group of Indian children, as they were brought by Bishop Whipple to Faribault to his school, said: "You can't make Christians of them any more than you can tame a weasel!" Two generations and more of Christian Indians, who have been useful as teachers and in the Christian ministry—men whose approved work and strength of character commend them to all who see and know them—bear witness in this field to the transforming and civilizing effect of the Gospel received and cherished in the heart. When Bishop Whipple was invited by the Church Mission Society of England, as the representative of the American Church, to deliver an address at the centenary of the society in April, 1899, it was suggestive of the uplifting power of Christian mission work among the most savage heathen races that Bishop Tucker, of Uganda, Africa (where, in 1883, there were but five Christians, while in 1899 there were over two hundred Christian houses of worship and 60,000 Africans who could read the Gospel), should there have sat beside Bishop Whipple, of Minnesota, who says, "on the site of the beautiful Shumway Memorial Chapel I witnessed a scalp-dance in 1860," and who lived to see

several thousand Christian converts among the Indians of our country, and 60,000 of these Indians full citizens of the United States, with homesteads of their own. Verily, "God hath made of one blood all nations of men," and through the blood of Jesus Christ hath "preached peace to them that were afar off." The first gift for Christian missions among the Indians, placed in the hands of Bishop Whipple upon his consecration as Bishop of Minnesota, was seventy dollars from Rev. Mr. Hoffman, missionary at Cape Palmas, Africa, who said:

> Before I left Africa our Christian black men gave me seventy dollars to carry the Gospel to heathen in America. I give it to you for Indian missions.

Thus beams of heavenly light from the cross are reflected from continent to continent into the "dark places of the earth." There is no such rational optimist in the world as the advocate of Christian missions! Well might Bishop Whipple close his autobiography with sentences that mark him as an enthusiastic Christian optimist:

> Not even in the primitive Church have greater victories been won in leading heathen folk to Christian civilization. . . . Ours is not a forlorn hope. We may out of the gloom of our perplexed hearts cry, "Watchman, what of the night?" but faith answers: "The morning cometh!"

AN INDIAN CAMP-MEETING IN CANADA

BY REV. EGERTON R. YOUNG, TORONTO, CANADA
Author of "On the Indian Trail," etc.

For years most of the great American camp-meetings have been given up. Owing to the newness of the country and the fewness of church buildings, these great annual religious gatherings in the primeval forests were in their day so much appreciated by the people in the sparsely-settled regions that they, with their whole households, made every sacrifice necessary to spend at least one week in the tented grove. To travel forty or fifty miles to the selected camp-ground, and there, in a rudely constructed tent or board hut, to reside for a week or ten days amidst the religious fervor of those remarkable gatherings, was considered a most glorious privilege.

With the advance of civilization and the filling up of these regions with people and churches, the camp-meeting gradually was given up. There are still some held every year, but most of them are so associated with intellectual improvement, the pleasures of a summer outing, and other attractions, that they are widely different from the old camp-meetings of fifty years ago. These old historic camp-meetings served their day, and were suited to the conditions and limitations of those formative times in the new country's history. With their passing away we can but regret that under modern conditions

we have hardly retained all that was in them which was of the highest good.

The nearest approach to an old-fashioned camp-meeting which it has been my privilege to attend is held by the Ojibway Indians on Christian Island, in Georgian Bay. This annual gathering is held in September, after the Indians have gathered in their little harvest, for many of these now civilized Indians live by cultivating the soil. The spot selected is in a beautiful forest of native trees, principally beech, oak, and maple. About a thousand Indians, from several large reservations, gather here to worship with the band who live on this large island, which contains about twenty-nine thousand acres of land. The visiting Indians come to the camp-meetings in various ways. Some of the large reservations charter steamboats, others come in sailing-vessels, skiffs, and tugs. The old birch bark canoe is fast passing away.

A hundred tents or more are pitched in a great circle under the trees, and thus enclose the spot selected for the religious services. Large stone altars are erected in various parts of the grounds, on which, from the twilight hours until midnight, blaze great fires of resinous pine, which, with the many lamps, illuminate the grounds. The whole appearance is inspiring and picturesque.

The services begin with a prayer-meeting at six o'clock each morning—always led by a native Indian. The singing and praying, which are in the Ojibway language, are hearty and earnest. The words of the leader are suggestive and to the point. Then the various camp-fires are lighted and a hearty breakfast is prepared. At 9 A.M. the few "whites" on the ground gather for a Bible reading, which is also attended by many Indians who are fairly good English scholars.

The three great public religious services are held at 10.30 A.M., 2.30 P.M., and 7 P.M. The Indian choir renders most efficient service, singing hymns in both Ojibway and English. The lessons from the blessed Book are read sometimes in one language and sometimes in the other. A short sermon is generally given in English by one of the white ministers or missionaries present, and then an Indian preacher follows. For rugged eloquence and power, as well as pathos and tenderness, the Indian speakers easily leave their white brethren far in the rear. None of the great services seemed fairly under way until in charge of Allan Salt, Big Canoe, Peter Jones, Kee-nese, or some other of these gifted Indians, the converts of the early missionaries. In conducting the after services, where men and women are directly urged to decide for Christ, they are simply inimitable. Stoical as the Indian generally is, when his heart is all on fire with the love of God and he is pleading with his own people to accept of the same Savior who has so gloriously saved him, he is full of the tenderest emotions, while his voice is of the sweetest music. Some of these loving addresses were

almost irresistible. Strong, stubborn men are melted down, and then and there renounce their old lives and decide for Christ. The results are real and abiding. The holy boldness as well as sublime faith of some of the new converts was almost startling at times. I will here give one illustration.

It was in an after-meeting and the time was long after midnight. I had closed the services with the Doxology and Benediction, and had urged the great audience to go to their tents and get some rest. A number did so, but suddenly there sprang up on one of the planks, which served as seats, a zealous Indian brother. First turning to me, he said:

REV. ALLAN SALT
A Christian Ojibway Indian, 84 years old

"I know our beloved brother Young will forgive me for what I am going to say. When we were wild and wicked, and especially when we could get the wicked white man's fire-water, we used sometimes to spend the whole night in our sinful revelry and debauches. And now that the love of God fills our hearts, can we not spend one whole night for Him? Outside of this great tent are plenty of young men who have not given their hearts to God. They did not get in with the crowd that was here. Let us seek them for our Master, the Lord Jesus Christ. They have come, some of them, many miles, and in their hearts they want to find Jesus, but they are shy and timid. They are now wandering among the trees or are around the camp-fires. Now that so many have gone to their tents, let us go out and bring them in."

Of course I gladly said, "Go on and do what is in your hearts."

At once, while some began singing, others went out, and it was inspiring to see them coming in with perhaps thirty or forty of their friends, nearly all of whom were young men. With renewed vigor the evangelistic services were continued in a way which would have delighted the heart of Mr. Moody. Seeing a fine-looking young man with a very serious countenance sitting off at some distance, I went and spoke to him about the necessity of giving his heart to Christ. He admitted that he knew he ought to do so, and that really was why he had come to the camp-meeting; but he said: "Not to-night." I

pleaded with him to decide *now*, but I could not make any further impression upon him. While I was thus unsuccessfully pleading with him there came from the prayer-circle a young Indian who had been most strikingly converted only a couple of nights before. Without any of my quiet way, he seized hold of the young man to whom I had been talking and at once began:

"Why this foolishness? You know you have come to this camp-meeting to get the load off your heart. You want to have your sins forgiven. You are miserable and unhappy. The fact that you are

INDIAN CAMP-MEETING, CHRISTIAN ISLAND, GEORGIAN BAY, CANADA

The tent in the background was used for meetings at night and in bad weather; the stone altar in the foreground is one of seven on which camp-fires were lighted at night

here is because you want to be a Christian. Now get up and come with me and settle the matter now. It is the bad spirit that says, 'Some other time.' Jesus says, 'Now!' Get up, I say, and come along!"

Thus, in a blessed sense, he "compelled" him to come in. The man went and was happily converted, and went back rejoicing with the other Christians of his Reservation.

For three years these camp-meetings have thus been held, and there has each year been an increase in spiritual power. The converts of the first year were among the best workers at the second year, and this year it seemed impossible to tell who were the most zealous for the conversion of friends yet unconverted. It was beautiful to see a chief but recently converted go out into the crowd and put his arm around

his brother's neck and literally by his tearful pleadings win him to decide for Christ.

One Indian said to us at the meeting this year: "When I came to the camp-meeting three years ago I was a great drunkard. I could never go off from the Reservation without getting the bad white man's fire-water. I spent all the money I made in that way, and neglected my wife and children and was a great nuisance on the Reservation. But I am so glad that I came to the camp-meeting three years ago. The Spirit of God took hold of me and made me very miserable. My eyes were opened to see what a poor wretched creature I was. I am so thankful that my good friends, whites and Indians, talked to me and urged me to bow down in prayer at the foot of the cross. I could only cry, 'Blessed Jesus, I am very bad and miserable. I have nothing to bring, but I cast myself on your mercy. If you can save such a wretch as I am, save me!' And He saved me. Blessed forever be His name. And now I have had all the appetite for fire-water taken from me, and my sole desire is to be the instrument in my Savior's hands of saving my countrymen from sin."

This clear Scriptural testimony is that of the man who pleaded with me to let the services be continued when I had closed long after the midnight hour.

With one incident of touching interest I must close. As one of the steamers was coming down from the north shore with a band of Indians for the camp-meeting, at one of the ports where the boat stopped for a couple of hours some miserable white men sold some fire-water to three or four young non-Christian Indians. When the steamer reached the dock of our island, where the camp-meeting was in progress, the word was soon circulated that there were on board some drunken Indians. Our island police soon took them in charge, and then the question was what to do with them. The Canadian law is very decided on the point, and some of the people, whites principally, said:

"Let them be sent over to Penetanguishene and put in jail. We don't want to be bothered with them here." But good Simondson, a blessed Christian Indian, came to me and said: "We have a better plan in our hearts than that of sending these foolish young men to jail. We have a house at the other end of the village away from the camp-meeting ground. There we will take and care for them, and when they are sober and have been made to see the folly of their conduct, we will go and hold a prayer-meeting with them and try to get the spirit of Christ in them instead of the spirit of fire-water."

The suggestion of this godly man was carried out rather than that of the impulsive *white Christians*, who wanted to send them to jail. Is not this act a beautiful fulfilment of the injunction of the apostle: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

THE MISSIONARIES AMONG THE LAOS*

BY THE HON. HAMILTON KING, BANGKOK, SIAM
Minister Resident and Consul-General of the United States to Siam

A journey of six hundred miles in America means a hastily packed grip and a few hours' run on a railway train. To go that distance into the jungles of Northern Siam, however, means a very different undertaking. First, boats had to be secured from the far north, for the northern streams abound in rapids and sand-bars, and only boats built for the purpose can be used. From the north also must be secured double crews of ten men for each boat versed in this peculiar mode of navigation. In a little less than three months our two boats were at the legation and the twenty boatmen, together with a superintendent, cook, boy, and maid, were ready for the start. In the place of the hastily packed grip we took tables, chairs and beds, dishes, cooking utensils, even to the stove, a list of canned goods that covered four pages of my journal, fruits, vegetables, live fowls, and provisions of all kinds, even to the four large native jars of drinking-water.

By the assistance of a steam-launch for a few days and the extra force of men we made remarkably good time, and were able to leave our boats, on the evening of the seventeenth day, five hundred and fifty miles from Bangkok and ten miles from Lakawn, our first stopping-place. Elephants, ponies, and carriers were awaiting us here, and we were up and away in the morning before the heat of the day. My two daughters rode on elephants. These great creatures travel slowly—perhaps two and one-half miles an hour—and the train came into the city at half-past eleven.

Outside of Chiengmai, the oldest and the strongest station of the North Laos (Presbyterian) Mission is in this city. It was started some sixteen years ago by the Rev. Jonathan Wilson, D.D., who is yet in the work here. This station consists of a comfortable chapel, a prosperous girls' school, and a hospital which is opening the hearts and the homes of the people to the influences of the Gospel. In addition to this is the wholesome social life of the Christian homes, which is wielding a powerful influence for Christian living. The relations between the missionaries and the people of the country here are most cordial.

Chiengmai is four days' journey from Lakawn by elephant, pony, or chair. The road is through a rugged country and over a mountain range. Chiengmai is the largest city of Northern Siam, and is the chief and central station of the North Laos mission work. Around it are situated the other stations—Chieng Rai, eight days to the north and close upon the borders of Yunnan in China; Lampoon, one day to the south, and Lakawn, Praa, and Nan. The station at Chiengmai was established by Dr. Daniel McGilvary and his wife in 1867, who were joined by Dr. Wilson, now of Lakawn, and his wife the following year. These two veterans are yet active in the work, the one preeminently a man of action, and the other a man of sweet sentiment and poetic soul. The relation existing between these two men and the younger members of the mission is beautiful, while the respect and reverence with which they are looked upon by the natives reveals the cause of much of the success of the mission work in the north.

* Condensed from *The Independent*.

The North Laos Mission comprises sixty-nine souls in all. There are five stations, for Lampoon, being only seventeen miles from Chiengmai, is considered part of the Chiengmai station. These five stations have fifteen church organizations, five hospitals, one at Chiengmai, Lakawn, Chienghai, Nan and Praa, a thriving girls' school at Lakawn and at Chiengmai, a boys' school of ninety members and five native teachers, a successful printing establishment, and their converts are numbered by the thousands. These churches, with the exception of one at each of the five stations mentioned, are in the hands of native elders, carry on much of their own work, and do something toward supporting themselves. Besides this, extensive tours are made every year from the different centers or stations, and thus new fields are being opened up in all directions and new people reached.

From the first the medical work has been given a prominent place and has proved a valuable auxiliary. When the Rev. Daniel McGilvary first went to his field forty-three years ago he took with him four bottles of quinine. The people were afraid of the white man's medicines and believed the ills of the flesh were due to spirits and hence could be cured only by offerings made to the spirits. The doctor hired people to take the medicine to prove to them its efficacy in fever, which is the prevailing malady of the country. In a very short time an order was sent for forty bottles more, and now thousands and thousands of rupees' worth of quinine are sold in Chiengmai alone every year. Vaccination, brought into Siam by Dr. Bradley, of Bangkok, about this time, was soon introduced into Chiengmai. This proved a success from the first, and not long after the doctor vaccinated a whole village of Karens of one hundred and sixty three persons, from a month old to seventy-five years of age. Now I am told that the majority of this generation have been vaccinated and untold numbers of lives have been saved during the last third of a century. The loathsome disease of goitre abounds in this country and to the north, and from the infancy of the mission a splendid work has been done in alleviating the sufferings caused by this disease. Work among the lepers, many of whom are also found in this country, has been prosecuted for the last seven years, and altho under discouraging circumstances for the want of money, much good is being done.

For many years past the medical work has enjoyed the favor of the rulers. The former chief, who was a veritable king, showed his appreciation of the work in many ways. He frequently made presents of horses, bicycles, and other articles for the use of the physician. And shortly before his death he gave Rs. 1,000 for the work. His appreciation of and confidence in the work were definitely shown in that the physician of the mission was in constant attendance upon him for two or three years, previous and up to the time of his death, and his sons, who are now reigning, continue in the same attitude. A recent move to enlarge the present mission hospital has elicted such generous response that the mission is encouraged to believe that their work is appreciated by all classes in this city. The missionary physician has free access to every home in Northern Siam, from the hovel of the beggar to the palace of the highest ruler.

Naturally this work appeals to the people of all grades and has a tendency to open wide the door to the influences and the principles that inspire it. At a recent banquet given in honor of Prince Damrong, Minister of the Interior, he said, in a voice to be heard by all present:

Mr. King, I want to say to you that we have great respect for your

American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen I wish you would say this for me. I have just now more especially in mind my visit to Chiengmai. The work of your people is excellent. I can not say too much in praise of the medical missionaries there especially.

And what is being done in Chiengmai is repeated only on a smaller scale at all the other stations.

Here we found a well-equipped printing-house also running at full head under the supervision of the Rev. D. G. Collins. During the last year over one million and a half pages have been printed by this establishment, and 25,500 books and tracts have gone into the hands of the people. The income of the office goes far toward paying for the printing of the mission, the plant is constantly growing, and yet the orders from the government and other sources are far beyond its capacity. Aside from the influence of the tracts and Scriptures placed in their homes, the missionary has created for this people a printed language and is laying for them the foundations of a healthful literature. Dr. Wilson is giving to this people a wealth of song and music that is rapidly lifting them into better things. Few Christian missions can boast of a life that has given to a heathen people and to a language unknown to the world before a wealth of eight hundred translated and one hundred original hymns set to the best and most wholesome tunes that are to be found in the hymnology of our Christian Church. This is the gift of Dr. Wilson and his daughter to the Laos people during the last few years. A little over two years ago I bade good-bye to Dr. Wilson at Bangkok. He was then seventy years of age, and with a sad heart I turned to my family and asked: "Why should a man of so much culture and at his advanced age return to the jungles to die?" Now who can tell the untold blessings that shall spring up into the lives of the generations yet unborn because of the work this man has done since that day of our separation!

As I studied this field I was persuaded that there are few places now in the world where the influences of Christian missions can be seen to better advantage. Here the influences of Christian civilization, divorced to a very large degree from those evils that generally go hand in hand with it, have been brought to bear upon the Oriental mind through the agency of the Christian mission alone. As we approached this city where the work has been the largest in operation, it was interesting each day to mark the external evidences of improvement that greeted us. Each day the women that we met were more neat and trim in appearance; as one who was with me remarked, they appeared better groomed, their clothing was more comely, their faces wore a more hopeful look, and they bore the mark of better things in their lives. The roads became better. Better-tilled fields, better-kept fences, better houses, more thrifty homes, and a general improvement in all that goes to make up a prosperous and thrifty people were evident in this province. The gardens looked more thrifty, water-wheels were doing the work of the hand, wheeled vehicles were taking the place of the woman's pack, and all spoke of an advance.

On the morning after my arrival, as I stood before an audience of six hundred people in the commodious church, I said to myself: "This is the best thing I have seen in Siam. The Gospel has the right hold upon this people's lives, and is lifting them." I never spoke to a more attentive

audience. This is the best type of people I have seen in the country. In a goitre district not one case of the disease was seen in the audience. There were well-dressed and comely women and maidens, some strong features and intelligent faces, clean and happy children, and men who seemed to appreciate what was said to them. The city itself is the cleanest and best-kept city I have seen in Siam, the streets are broader, straighter and better kept, and the roads in the province far and away are the best.

On the morning of the last Sunday we were in the city there were present in the Christian church seven of the officials and nobles, and six of the ladies of the noble and princely families. To the missionaries this is thought to be the beginning of larger things for the women of North Siam, and to appreciate what it means one must know the position of women in Siam in general, where even in the advance city of Bangkok very few are seen in public as yet.

It has not always been thus. Men have died here for the Christian faith, and for long months the missionaries have struggled against oppositions that to ordinary souls would have meant defeat. But wisdom has come to the missionary with years, and toleration has come to the country with more light.

These people are being stirred from the very foundations. They do not want the religion of Jesus. They are believers in the Buddhistic faith, the faith of their fathers, of their king, and of their country. But their king is willing that they should have the light, and the members of the North Loas Mission are interpreting their work to be to let in the light of a Christian civilization in such a way as to touch the people and influence them along the lines of every-day living. That these men and women believe in the power of conversion needs no better proof than the thousands of converts and the fifteen prosperous churches that have sprung up about them. But they realize also the indefiniteness of the term "conversion," a term that may mean anything from a little more rice each day in the native mind, to that spiritual uplift which, set before us by our Master, is yet the prayer and the aspiration of the best of us after two thousand years of light in a Christian land. Realizing this, they have for years, without antagonizing the people, been working, through all the influences of Christian living that will appeal to them, to open up their lives to this light.

I have great respect for the men and women I met in this work. They are larger than their work. They are broader than their Church. They magnify their profession. They are planting for the future. They count not on the number of so-called conversions alone, but on their success in planting pregnant ideas in this people's lives as well, ideas pregnant with a better civilization and a better national life. Planting seed that are sure to revolutionize this government, they leave the matters civil entirely to the authorities that be. They make friends with the officials by making of their people better subjects. They are clean, cheerful, and wholesome in their lives, without cant, spiritually minded in the best sense, and yet withal they are people of this world.

If this is missionary work, I believe in it. They live that they may show the natives how to live. Therefore, they have builded beautiful homes and spend of their substance to make life attractive. They are neat and comely in appearance. They enjoy the good things of this life, and are cultured in the things of God's world; for it is along these lines the natives must be reached; it is in these things the natives must be

lifted. This is the soil that must be raised to a higher state of cultivation before the better and more spiritual fruits of the Gospel can be grown thereon. Spiritually minded, they have the wisdom to approach a material people in a material way, to let their works so shine that the people seeing the results in this world may go their way and try to do likewise. For they believe in the Scripture, "If any man will do His will he shall (come to) know the doctrine."

The distinctive elements that enter into the success of this mission are these:

1. It is separated from such influences of civilization as tend to counteract the influences of Christianity.
2. There is but one denomination in the field.
3. They show respect for those things that are sacred to the Siamese.
4. They have the wisdom to let the Siamese govern their own people.

MISSION WORK IN BULGARIA*

BY REV. J. F. CLARKE, SAMOKOV, BULGARIA
Missionary of the American Board

The Bulgarians were almost unknown to the outer world until about the year 1850, when they began their efforts to throw off the Greek yoke, which culminated in 1870, when they secured the recognition by the sultan of their own exarch. A Slavic nation, having a language originating from the same source as did the languages of the Russians, Servians, and Bohemians, it was freed by Russia from its five centuries of subjection to Turkey in 1877, and its boundary extended to the Ægean Sea, so as to include that portion of Macedonia in which the greater part of the population is Bulgarian. But by the action of the Powers in the Berlin Congress the Macedonian part was returned to the Turks. The population of Bulgaria is nearly three and a half millions, of whom about three-fourths are Bulgarians. The total number of Bulgarians, including those in Macedonia and elsewhere, must be about five millions.

King Boris accepted Christianity in 861 A.D., and from that time his people were called a Christian nation. Tho the Bulgarians belong to the Greek Church, they never use the word Greek, but call themselves the Pravo-slavs (meaning orthodox) Church, a Church similar to the Catholic, tho their priests are allowed to marry once. The religion of the mass of the people has consisted in picture worship, especially that of the Virgin Mary, while even the *name* of Jesus was little known. Their faith has had but little influence upon their lives, yet before the coming of European influences, especially infidelity, drunkenness, and licentiousness, their morality was far higher than it now is. Doubtless their nominal Christianity has had an influence to keep them together as a separate nation.

The destruction of books in their language by the Greeks, in order to increase the number of the followers of the Greek patriarchs, led Bulgarians to purchase eagerly the New Testament, first published in 1856, chiefly because it was in the sweet mother tongue heard in their homes from their infancy. Thousands of copies were sold in a few years in Bulgaria and Macedonia, and this great desire to purchase the Word of

* Condensed from a pamphlet published by the American Board.

God led Christians in America to answer what seemed to them a Macedonian cry.

The American Methodist Episcopal Board commenced work north of the Balkan Mountains in 1857, and the American Board south of the same mountains in 1858. And these missions have been working in cordial sympathy with each other to the present time.

At an early date it seemed best to open schools, that for young women in Eski Zaghra, and for young men in Philippopolis. A Bohemian exile from Austria brought his sister with him to Bulgaria, and she, having been taught in the home of a missionary, was ready when needed to enter into the work of teaching. Her loving heart drew her girls to her, and she led them to Christ. A revival followed, which was deep and lasting. The voice of prayer for their parents and friends was heard in many a strange but secret place about the premises. A young man said to a relative, "You are deceived by these Protestants." But she answered, "When you have tasted of an apple, do you ask if it is sweet? We have tasted of this Gospel and know its sweetness." Persecution followed, but only served to lead her closer to Christ. Marika was confined by her mother, but escaped through a window and returned to her teachers, nor was she frightened away by the mob of angry women who broke many of the windows of the school building.

A young merchant, Nacho, was led to Christ by what he heard at the Sabbath services, and at once returned to his partner hundreds of dollars secretly overcharged in making purchases. The next day his partner called and said to a missionary, "What sort of people are you that you should lead my partner, in whom I had perfect confidence, to return me stolen money of which I knew nothing." The wife of Nacho returned to her father with her two children, and, as she utterly refused to come back to him, he entered the school to prepare himself for Christian work.

During the first years the missionaries were received with great cordiality in their tours among the villages, and one of them for a year taught singing in the Bulgarian school of the city. The people were grateful for the aid given them in education, and thousands of books, chiefly the tract primer, were used in their schools. But in God's providence a great change took place which the missionaries would not at that time have chosen, but it led to a deeper study of the Bible. A monk married, contrary to their ecclesiastical laws, and was brought a prisoner to Philippopolis. He wrote a letter to the missionaries, saying that if they did not protect him he must become a Moslem. But before the letter was read he was in the home. Tho legally, and according to the "capitulations," he could have been protected, his letter proved that he was not a Protestant, and he was given up to the authorities. But the action, which for hours it had seemed a duty to take, caused the people to exclude all evangelical books from their schools and, to a great extent, from their homes, and led to bitter opposition from the Bulgarians. But the missionaries persisted, and now opposition has ceased. God has given his blessing to feeble efforts, and little bands of Christians have been gathered to be lights to those around them.

At different times missionaries and others have been exposed to perils and beaten. In returning from Constantinople in 1863, Mr. Merriam was murdered by Albanian brigands, and his wife's experiences at that time led to her death twenty-three days later. Another missionary has three

times been in the power of robbers, once losing his own and his wife's watches, clothes, and the money taken for workers and for long tours. Christian followers, workers, and missionaries have also often met with violence from Bulgarian opposers, one missionary having twice been so beaten that it seemed best to secure a government physician's certificate of his wounds. But this violence has always led to greater openings for the Gospel.

Hindrances and persecutions in various forms still continue. Tho contrary to the constitution, a ministerial order, issued in subservience to ecclesiastical influences, prohibited the circulation of evangelical work, and according to this order, a missionary who had freely sold and given away books and tracts in the streets of Samokov was recently arrested for doing the same thing in a neighboring city and sent, with his books, to an ecclesiastic for examination. Redress was secured through the English consul-general, and the matter opened the way for quite satisfactory conversations with those who had given and executed the order.

The statistics of the European Turkey Mission for 1899 give four stations; fifty outstations; twenty-four missionaries, male and female; seventy-seven Bulgarian workers; sixteen churches, to which have been received 1,998 members, of whom 1,270 are now living, of whom 110 were received in 1900; fifty-three places of regular worship, with an average of 2,847 attendants; fifty-three Sabbath-schools, with 2,379 scholars, and twenty-three schools of different grades, with 709 pupils. Native contributions for Christian work were $5,945.63.

In Philippopolis Mr. Marsh and nearly twenty Bulgarian fellow-workers are pushing forward the work in twenty-six places in this field, in all of which there are earnest followers of Christ. A new, substantial church edifice, which has for years cost much effort on the part of the missionary and the people, is nearly completed.

At Samokov Messrs. Haskell, Thomson, and Dr. J. F. Clarke and son, with Misses Maltbie, Haskell, Baird, and capable Bulgarian associates have been earnestly seeking to give a Christian education to young men and women, efficiently using the press to widely scatter religious truth, and doing all in their power in evangelical work in the surrounding places.

In Monastir Mr. Bond, Misses Cole and Matthews, and native workers are doing efficient work for Christian education in a school which at times has girls of seven different nationalities in it, and have labored, as far as possible, in other places. A deep interest is felt in the Albanian work under their charge, especially in the girls' school in Kortcha.

From Salonica Messrs. House, Baird, Haskell, and Miss Stone have abundantly utilized the three railroads spreading out through all Macedonia, and enabling them to do much for a population of two millions, among which they have twenty-one outstations. Their work in the city among different nationalities, and often among sailors of English fleets, will be much facilitated by a valuable property they have recently secured on their personal responsibility, but without any appropriation from the American Board. Miss Stone's efficient efforts as an "elder sister" among the Bible workers, teachers, and the women in many places have been of much value. Some of her workers and others in Bulgaria are doing more for Christ than many of the preachers. They have been welcomed even in Turkish homes.

The boys' school in Philippopolis, after various changes, has become the Collegiate and Theological Institute in Samokov, with about sixty students. While most of the higher national schools are to a great degree full of skepticism and infidelity and other evil influences, it seems essential to the progress of evangelical work in Bulgaria and Macedonia that this institute be well supported and manned. It is needed not only to educate Christian preachers, but also to prepare Christian laymen for

Sabbath-school work, church officers, and business men, who will have a positive influence among the mass of their own faithful people.

God has from the first blessed the labors put forth, at times abundantly. The one hundred and nine Christian workers in the fifty-one places for stated preaching, besides many more occasionally visited by colporteurs and others, are exerting a permanent influence throughout Bulgaria, Macedonia, and Albania, from the Black Sea to the Adriatic.

MISS STONE'S WORK AMONG BULGARIAN WOMEN *

Miss Stone's capture has focused the world's attention upon her, and her missionary activities have acquired a new interest in the eyes of the public. For twenty-three years she has had charge of the Bible women's work in Bulgaria. She made many long, arduous, and dangerous journeys, visiting schools, reading the Scriptures to the women in their own homes and in public meetings, preaching, teaching, praying, distributing the Word of God. Only one of her letters gives a clear idea of dangers encountered. It speaks of a tour undertaken in company with Rev. Dr. House and several native workers.

MISS ELLEN M. STONE

Thursday night we spent in a lonely mountain khan (inn), with a robber on the other side of the fire from us. You may be sure that I heard his planning. I could not sleep. Thankful enough were we when, long before dawn, the khanje (inn-keeper) aroused the robber and sent him on his way, bidding him wait for us along the lonely road. We were a very silent party climbing the mountain, expecting the robber to come upon us anywhere. But as the hours passed we thanked God for deliverance. . . . Darkness overtook us upon an unknown road, and we sought shelter in a deserted Turkish guard-house. We tied our horses upon the ground floor, divided our bread with them, and got ourselves and our belongings up-stairs—all this in the thickest darkness. There must have been robbers secreted somewhere inside. We were aroused by the sound of horses passing out. Mr. Petanschken went down and came back reporting that the door had been opened from within, the heavy stone with which he had barricaded it having been set to one side. Our two best horses were gone. It was hard traveling in the rain, but at last we arrived at Serres, and had such a good time among some of the most hospitable, loving Christian souls I ever met.

* Condensed from *The Christian Herald.*

BANEFUL EFFECTS OF THE SOUTH AFRICAN WAR*

From the recent report of the Berlin mission may be gathered how heavily their thirty-five South African stations have been visited by the war. Gerlachsthal-Springfontein, with its spreading cornfields, has become a solitary desert; from Bethany the whole of the cattle were carried off; Adamshoop was completely stripped; Botschabelo suffered great hardships from both Boers and English. What the English troops could not carry away as food was burnt, lest it should fall into Boer hands, and the result is great scarcity, sickness, and misery. But much graver than these material losses is the injury to missionary work—the looting of stations, the dispersion of congregations, and the arrest of missionaries. Mr. Dûring, after having his station looted by English soldiers, was carried off (a prisoner) in the middle of the night and while the rain poured down, and was kept for eleven days in vile durance before he was brought to Pretoria for trial. He was accused—some Jews being his accusers—of having spoken against the English and of having supplied the Boers with food. At the trial both allegations were proved false, and he was set at liberty after an imprisonment of six weeks. Mr. Bauling, at Leydenburg, suffered similar indignity. When, in July, 1900, English troops occupied the place, a piece of ground belonging to the Boers was made over to the natives, who looked upon it as absolutely their own. Mr. Bauling pointed out to them that not until the conclusion of peace such distribution of land could have final validity. This advice formed the basis of an accusation against him. His property was confiscated and the station turned to military uses, while he himself was thrown into prison and treated as a common malefactor, until the intervention of the German consul secured him some relief. Another grievous case is that of Mr. Kahl, at Neu-Halle. Some evil-minded persons who once had belonged to his church made a calumnious charge against him of harboring and supporting Boers. While he with three of his children were away from home, the station was surrounded by English troops in the dead of night, and his wife and five remaining children were carried off to Pretoria. Kahl himself was summoned to appear there, and, failing to do so, he was arrested, his ox-wagon with a team of twelve oxen appropriated, and he himself would have been deported to Ceylon but for the remonstrance of the German consul. His station is occupied by English troops.

Another baneful result of the war is the demoralization of the native churches, whose members are exposed to all the dangers and temptations inseparable from the presence of the military at the time of confusion and distraction. The teachers, whose warning voice might have acted as a restraint to some, have either been removed or discredited when they tried to be faithful to their office, and only those who are acquainted with the African character can adequately estimate the loss of such personal supervision.

The reports which arrive from several stations as to the revival of tribal conflicts indicate another danger. While the Boers held rule the natives were kept in check, but this return to general lawlessness may indefinitely add to the complications of the situation, and is sure to prove an additional hindrance to missionary progress.

* These particulars are taken from the organ of the Basel Missionary Society (*Evangelisches Missions Magazin*). Translated by B. Hitjer.

STATISTICS OF MISSIONARY WORK IN JAPAN FOR THE YEAR 1900.—Compiled by Rev. H. Loomis, Yokohama.

NAMES OF MISSIONS.	Year of arrival in Japan	Number of Missionaries.	Stations.	Outstations.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Baptized Adult Converts, 1900.	Baptized Children.	Total Communicants.	Day and Boarding School Scholars.	Scholars in Sunday-schools.	Theological Schools.	Theological Students.	Native Ministers.	Unord'd Preachers and Helpers.	Biblewomen.	Hospitals.	Patients Treated.	Contributions of Native Christians for all Purposes During the Year, in Yen (*l*).
American Baptist Missionary Union	1860	56	9	54	27	1	26	204	....	2,011	754	4,435	1	16	7	60	26	....	.....	3,540.38
Amer. Board's Mission with Kumiai Churches (*a*)	1869	62	12	170	72	36	36	519	51	10,214	630	4,372	1	15	38	67	10	....	.....	31,745.00
American Christian Convention (*d*)	1887	6	2	23	7	....	7	11	....	344	51	608	....	2	4	4	2	....	.....	278 01
Baptist Convention (Southern)	1889	8	4	9	2	....	2	15	....	90	.....	154	....	....	1	4	3	....	.....	125.00
Christian and Missionary Alliance	1891	3	1	3	71	....	3	4	....	26	.....	330	....	....	....	3	1	....	.....	(*f*) 10.00
Presbyterian Church of the United States	1859	54	12	31	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Reformed Church in America	1859	31	9	14	.....	....	.....	.....	....	.....	.....	.....	....	....	....	...	....	....	.....	.....
United Presbyterian Church of Scotland	1874	2	1	..	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Church of Christ in Japan (*a*)	....	....	....	..	71	40	31	619	139	10,846	2,202	5,428	2	18	34	113	27	....	.....	27,633.56
Reformed Church in the United States	1879	18	3	48	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Presbyterian Church in the United States (South)	1885	28	7	53	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Woman's Union Missionary Societies, U. S. A	1871	5	2	7	.....	....	.....	.....	....	.....	.....	618	....	....	....	....	....	....	.....	.....
Cumberland Presbyterian Church	1877	18	4	12	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	6	....	.....	.....
Church of Christ	1883	19	4	14	13	....	13	94	....	734	150	738	....	....	9	10	4	1	.....	372.55
Evangelical Association of North America	1876	6	1	16	14	....	14	61	15	926	.....	553	1	3	18	12	9	....	.....	1,256.06
Evangelical Lutheran Mission, U. S. A	1892	8	2	1	1	....	1	13	4	77	.....	100	....	....	2	2	1	...	.....	488.00
General Evangelical Protestant (German Swiss)	1885	7	2	1	1	....	1	5	15	116	80	125	1	3	2	....	1	....	.....	43.32
Hephzibah Faith Missionary Association (*f*)	1894	3	2	1	.....	....	.....	.....	....	.....	31	25	....	....	....	1	....	....	.....	15.30
Independent and Unconnected { Native (*f*)	....	....	....	....	6	6	.....	25	....	604	22	290	....	....	3	7	3	....	.....	1,516.39
Independent and Unconnected { Foreign (*f*)	....	13	5	....	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Methodist Church of Canada (*c*)	1873	30	5	53	26	3	23	141	23	(*i*) 2,016	1,050	2,231	1	4	26	64	11	....	70	4,692.00
Methodist Episcopal Church, U. S. A. (*e*)	1873	64	9	81	79	4	75	488	88	(*i*) 4,855	2,880	7,326	2	10	60	28	46	1	.....	13,940.00
Methodist Episcopal Church (South) (*e*)	1886	35	9	18	15	2	13	63	18	688	574	1,386	1	1	10	7	4	....	.....	1,620.00
Methodist Protestant Church (*b*)	1880	13	3	6	5	1	4	80	14	388	183	196	1	5	7	7	6	....	.....	998.21
Protestant Episcopal Church, U. S. A	1859	52	..	....	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Church Missionary Society	1869	140	..	....	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Nippon Sei Kokwai (*k*)	....	....	34	82	80	2	78	705	371	(*j*) 7,976	2,901	5,739	4	39	45	141	59	4	2,051	11,233.67
Society for the Propagation of the Gospel	1873	23	..	....	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
St. Andrew's University Mission	....	5	..	....	.....	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
St. Hilda's Mission	....	7	..	....	27	....	.....	.....	....	.....	.....	.....	....	....	....	....	....	....	.....	.....
Salvation Army	1895	13	4	22	(*h*) 15	....	(*h*) 15	.....	....	.....	.....	314	....	....	51	4	....	....	.....	2,585.15
Scandinavian Alliance Mission in Japan	1891	8	4	10	.....	....	.....	17	....	152	.....	110	....	....	....	4	....	....	.....	14.50
Seventh Day Adventists	1898	5	2	2	1	....	1	12	....	12	90	60	....	....	....	10	....	....	.....	.....
Society of Friends, U. S. A	1885	6	2	3	.....	....	.....	(*g*) 33	....	201	58	420	....	....	....	....	2	....	.....	104.33
Universalists	1890	5	1	....	5	....	5	11	3	65	13	137	1	2	3	3	3	....	.....	175.00
United Brethren in Christ	1896	4	2	....	.....	....	.....	19	....	109	.....	115	....	2	1	7	....	....	.....	142.17
Total of Protestant Missions, 1900	....	757	177	734	538	95	348	3,139	731	42,451	11,669	36,310	16	120	321	558	224	6	2,121	102,228.50
Increase in 1900	....	30	5	....	94	12	32	.....	....	653	.....	799	....	7	2	40	....	1	.....	7,953.72

(*a*) Statistics to January 1, 1900. (*b*) Statistics to April 1, 1899. (*c*) Statistics to May 1, 1900. (*d*) Statistics to June 30, 1900. (*e*) Statistics to August 1, 1900. (*f*) Approximate; reports not complete. (*g*) Admitted to Christian fellowship by public profession of faith in Christ. (*h*) Not churches, but army corps. (*i*) Probationers and communicants. (*j*) Catechumens and infants included. (*k*) Reports not complete. (*l*) Yen = 82 cents (gold).

EDITORIALS

Christianity in Great Britain

Rev. Dr. Alex. Maclaren, of Manchester, England, greatest of living preachers, is reported as saying that he confesses that his heart sometimes failes him when he thinks of the present aspects and prospects of Christianity in Great Britain. The great wealth, the loosened bonds of Christian faith, the neglect of the Sabbath, the growing senseless luxury, the godlessness of all classes of society in this day, from the highest to the lowest, are enough to break the heart of workers. He could not but read in the social life of England, in the public action of the country, in the corruption of the municipalities, in the growing intemperance of the people, in the manifestly increasing impatience of the press, in the leaders of opinion who were ready to shake off the last fragments of Christianity, and who in many cases were talking rubbish and nonsense about the superior claims of Buddhism, Hinduism, and he knew not what "ism"—he could not but see in all these things a call to Christian people to be ashamed of their quarrelings and envyings, and to go forward shoulder to shoulder, and to close their ranks against the foe.

Everything that Dr. McLaren says is entitled to a hearing. How solemn the testimony of this man of such advanced years, who, in his fifty years' ministry, has never said or written anything that needs to be recalled! And what a trumpet peal to the Church, calling on all disciples to forget insignificant differences in view of their magnificent basis of agreement on vital truths, and the singular unity and solidarity of a malignant foe!

F. B. Meyer

Rev. F. B. Meyer has resigned his charge of Christ Church in London, in order to be free for a wider work as a missioner in Britain and elsewhere. His resignation takes effect next September. He feels called upon to give up the comforts of a pastorate that he may devote himself to the ministry of the Church at large. He says: "I think I hear the voice of Christ saying, in unmistakable accents, that I must fall into the ground and die if I am to bear the best and most fruit."

The Christ Method of Evangelism

When Mr. Meyer was in Calcutta he recommended the Christ method of propagating Christianity, and said that, if he were a young missionary, he would do his best to "train twelve apostles, seeking to imbue them with his own spirit, living with them, working with them, and sending them forth." A man of the fullest consecration, largest faith, greatest tact, soundest judgment, and ripest experience would be necessary for this kind of work; but given such a combination of qualities and twelve workmen developed in this way, a most effective and blessed service would follow.

This was the medieval method of carrying on missions, when twelve men, giving themselves up to the evangelization of a certain district, would elect one of their number captain, go to some remote region, and under his direction scatter in different parts, and seek thus to compass the whole region, meeting after intervals to confer and report. Such a method has the stamp of God's suggestion on it and is always likely to succeed.

Mr. Torrey's Tour

The numerous acquaintances and friends of Rev. R. A. Torrey and wife will be interested to know that they plan to sail, December 28th, from San Francisco, for Yokohama, China, Australia, Syria, etc., spending about one year in the tour. Mr. Torrey expects to give addresses and hold Bible Institutes, and visit these lands to study their religious and missionary aspects, and give such aid and encouragement as he may be able to the Lord's workers. The tour is mainly on invitation of the Evangelization Society of Australasia. He will spend three months or more in Australia and New Zealand, and probably hold Bible Institutes of some weeks' duration at prominent centers. These world-travelers especially ask prayer in their behalf. Mr. Torrey's teaching is especially emphatic along the lines of Bible inspiration and the Holy Spirit. He took the pastoral charge of the Chicago Avenue Church in 1894, and during seven years the atmosphere of this church has been one of continuous revival. The smallest number added in any one year has been 254!

Satanic Opposition

The lovers of God's work should not be at all surprised if difficulties appear in the field, and, at the same time, when success is apparent and the largest victory seems to be on the point of being accomplished. The one greatest problem is, and always has been, how to meet, resist, and overcome satanic opposition; and how, where he is permitted for the time to triumph, to hold on patiently and persistently both to our *work* and our *hope*, believing that the final result shall be that Christ shall in all things have the preeminence, and that we shall be partakers of His ultimate and eternal victory!

Missions in Bulgaria

The capture of Miss Stone has offered another opportunity for unfriendly critics of missions to present their views in opposition to those of Jesus Christ. One newspaper speaks contemptuously of Miss Stone as "forcing her religion" on the Bulgarians (doubtless accompanied by a fleet of gunboats and a battery of artillery). This critic declares that it is fantastic to propound a religion to a people which has not been educated up to the point of accepting it.

If this were true it would not apply to the missionaries in Bulgaria. They do not offer a new religion, but simply a purer and more living form of the old. The Bulgarians have been Christians for a thousand years. The essential truths of the faith are fully acknowledged by them. The complaint is only that with them knowledge has become too much divorced from living faith and from life, and too much oppressed by darkening ceremonies and burdensome enactments. The American Board does not send its missionaries to the Levant to propagate Protestantism, but to aid in the development of an intelilgent and living faith.

If the missionaries preach in absolutely non-Christian countries, it contradicts history to call them unreasonable in going into a country which has not for generations been educated up to the acceptance of Christianity. The Gospel spread over the Roman empire, among a people who were getting tired of their old gods, but who continued to worship them until they turned to Christ. Ireland accepted the Gospel almost at a bound; so did the Scottish Highlands, Southern England, and most of the rest. The work of conversion in Denmark and Sweden was much more lingering, but there too the only way in

which the people were educated up to the Gospel was by the spread of the Gospel. These critics speak like men who so dislike Christianity that they never ascertain the most palpable facts of Christian history. †

For India

Miss Louise B. Pierson, daughter of the editor, sailed November 16th for Calcutta (140 Dharantala Street). She goes to undertake work in connection with the Woman's Union Missionary Society of New York, in the orphanage and Bible school, where Miss Gardner has so successfully labored. Miss Crosby, returning to Japan, and Miss Loomis, now going out under the same society, spoke at the farewell meeting in the Bible Society Directors' Room on November 13, at the same time when Miss Pierson also spoke a few parting words.

A Call for Jewish Missionaries

Mr. John Wilkinson (Mildmay Mission to the Jews) thinks an initial failure in duty is to be seen in the absence even of appeals to students to give themselves to Jewish mission work. He insists that God's order has never yet been reversed: "*to the Jew first.*" Mr. James E. Mathieson, of London, says:

> We remember with thankfulness the bright but brief career of Ion Keith Falconer in his efforts to reach the Moslems in Arabia, and also the noble close of a noble life when Bishop Valpy French gave his last days to the same race. We recall the time when "the Cambridge Seven" offered themselves willingly for the China Mission, and we feel grateful to God that He has signally used their testimony, and that they are all alive unto this day. But a claim to similar devotion is surely urgent in the interests of God's chosen race. For this work the highest scholarship, combined with the rarest devotion, should be sought for, a mastery of the Hebrew language and of the Yiddish or other dialects, and capacity to "reason out of the [Old Testament] Scriptures that Jesus is the Christ." Many men find it impossible, for climatic or other reasons, to leave our shores. In the East End of London there is a great and rapidly increasing Jewish community, elbowing out their Gentile neighbors; churches and chapels are surrounded by this immigration, and much good work is accomplished among them; but still there is room for men of the highest ability and with burning zeal, prepared and qualified to point Jews to their true Messiah and coming King.
>
> The difficulty of bringing men and women of this race to Christ has been greatly exaggerated, and the results of the Jewish Mission have been grossly ridiculed. As Mr. Wilkinson, Sr., has often pointed out, "three-fourths of our Bible is the Jewish Bible; and a Jew or a Jewess is as responsive to loving interest and effort to bless as any Gentile can be." Possibly a Jewish believer may have more adaptation than a Gentile believer (other things being equal) as a witness for Christ to the Hebrew race; but that does not in the least degree remove the obligation laid upon Gentile Christians to offer the Gospel to that race. We can not shake off our responsibility for the huge debt we owe to Israel as keepers of the oracles of God and as the brethren of our Lord Jesus Christ. It would, we feel persuaded, be well pleasing to Him were many men of high ability and of consecrated purpose to offer themselves to the well-known and honored societies and organizations now existing to help in gathering in "the remnant according to the election of grace."

Rev. Louis E. Meyer, an authority on the subject, says that 204,540 Hebrews were baptized unto Christ during the past century, and the average is 1,500 a year, exclusive of the Romish Church. Yet, notwithstanding this singular blessing on missions to Jews, the old race prejudice seems still dominant and it interferes with all general work for this class.

Modern Warfare

The destructiveness of modern warfare is more and more apparent, tho we become too much accustomed to it, to have it impress us as it ought. Since the commencement of Britain's struggle in South Africa, however incredible it seems, up to October 15th, 824 officers and 16,648 men have died, in British ranks alone, 6 officers and 417 men dying after returning home, and 7 officers and 615 men reported "missing." Even the immense expenditure of money fades into insignificance beside this waste of life, and the vast world of sorrow which these figures suggest.

OUR MISSIONARY LIBRARY

CONSTANTINOPLE AND ITS PROBLEMS. By Henry Otis Dwight, LL.D. Illustrated. 12mo, 298 pp. $1.25, *net*. Fleming H. Revell Co., New York. 1901.

This is a valuable book. It is so good a book that we wish there were more of it, that it were more full on some points. It is radically different from the familiar "Notes" of travelers, in that it is not compiled from other books, and it contains scarcely anything of the conventional guide-book type. Indeed, a page or two of such details might have been added without increasing the cost of the volume, and to the convenience of the reader. But this timely publication is crowded with facts of a most significant sort. They are facts of that kind which a mere casual visitor can not possibly know. Dr. Dwight has been from his youth a resident of Constantinople, and part of the time a missionary, in constant touch with the people, great and small. The reader should understand that this volume is not a text-book of Byzantine archæology, nor a history of the Ottoman empire. It is not a discussion of the recent massacres, nor a systematic account of missionary enterprise. It is fairly described by its title, and the nature of these problems may be inferred from the chapter headings. The incidents with which each section is filled are not mere objectless anecdotes, but facts that bear on the solution of the difficulties involved. Any scheme of moral reform must face these obstacles, and the reader who gives careful attention to Dr. Dwight's facts will soon share also in his sense of the responsibility now resting on the American churches. The admiral's daughter (page 24), and the effort to obtain a passport by fraud (27), the clapping of hands (35), and the wine-drinking Pasha (61), the evening service in St. Sophia (69), and the girl Gulsum, the hired rabble of women at the office of the Minister of Finance (115) and the funeral of the patriarch (143), the dishonest tenant (153) and the Levantine duel (192) —all these help us to understand the burden which the reformers must carry.

The book improves as we advance, and the closing chapter is the best. It is a spectacle that may well appeal to our sympathies, not a hungry nation only, but a *circle* of hungry nations, all willing to read and study—in fact, clamoring for books—and open to evangelical influences, while, at the same time, the money needful for the editing and publishing of such books is withheld. The present reviewer has often expressed in public the opinion that the time has come when our missionary efforts ought to be gathered up into strong centers rather than scattered. We ought to concentrate our fire on certain points, and win definite victories at such points, instead of trying to occupy so much ground as we do. Especially ought we to make sure of two things—namely, education and a vital Christian literature. Therefore, the true policy would be to gradually turn over the evangelistic function to native preachers, and to put the available force of living missionary workers into these two departments of schools and the press. In this we fully share Dr. Dwight's feeling, and his last chapter is a pathetic plea for a Christian literature for the Ottoman empire. The voice of a preacher will soon be silenced, but the book which embodies Western learning with Eastern taste, as only a trained missionary can prepare it, will remain for centuries a treasure of good sense and truth. Dr. Dwight does

not even suggest his own relation to this grand task, but it is a pleasure to testify that he is himself one of the very few men to whom we look for the providing an evangelical body of thoroughly good books in the land of the Green Banner.

J. F. R.

A History of Babylonia and Assyria. By Robert W. Rogers, Ph.D., D.D., LL.D., F.R.G.S., Professor in Drew Theological Seminary, Madison, N. J. 2 vols., 8vo, pp. xx, 429, xv., 418. Eaton & Mains, New York. Price, cloth, $5.00.

No missionary, if his field be in this part of the Orient, should fail to acquaint himself with this work. For the first time the story has been clearly and completely told of the rise, reign, and fall of two of the chief nations which, under God, may be called the Schoolmasters of the Hebrew People. For the first time the intricate labyrinth has been threaded from the outmost bastion to the inmost chamber, and the bearer of the torch knows all the way, as to the manor born, and yet is one of our own men and speaks his message in our own language, and without wearying us or losing sight of us.

This is precisely the sort of work which the time demands, and will do more to meet the speculative vagaries of the modern text destructionists than whole libraries of controversial literatures. The eloquence of the facts is the secret of Professor Rogers' enthusiasm, and is the secret of his power over his readers, and nothing is more plain or more satisfying than the fact that the Assyria and Babylonia of the Bible are the Babylonia and Assyria of history. Now when the real history of Egypt and Greece, the other two full professors in the School of the Hebrews, is finally written, the prospects are, from the abundant finds of the last few decades, that the writers of the Bible will come to be acknowledged as masters not only of their own catechism and hymn-book, but also of the traditions, genealogies, and chronicles of their own people.

C. F. S.

We are authorized by the publishers to say that this work may be had by all foreign missionaries at half price, carriage not included. —[Editors.

Via Christi. By Louise M. Hodgkins. 12mo, 257 pp. Cloth, *net*, 50c.; paper, *net*, 30c. The Macmillan Co., New York. 1901.

This introduction to the study of missions was prepared at the request of a committee of the Women's Boards of Missions in the United States and Canada. It reviews in order the various ages of the Church, from St. Paul to the nineteenth century, and presents the progress of missions during this period. The book is valuable for reference and as a basis of study. *

The Modern Mission Century. By Arthur T. Pierson. 8vo, 576 pp. *Net*, $1.50. The Baker & Taylor Co., New York. James Nisbet & Co., London. 1901.

The nineteenth century is *par excellence* a missionary century. Its achievements in winning the world for Christ and the instances of Divine interposition and leadership have been marvelous. "All history is mystery until it is read as His story." This volume presents the facts of the progress of the Kingdom during the past 100 years as an evidence of the superintending providence of God. As General-in-Chief of the missionary campaign, He is shown to have gone before His armies, to have broken down barriers, prepared His generals and soldiers, and given the victories that have made us "more than conquerors." No one who reads these pages can fail to see the hand of God in modern history. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Fourth Student Volunteer Convention in Toronto The fourth international convention of the Student Volunteer Movement for Foreign Missions will be held at Toronto, Canada, February 26 to March 2, 1902. Three volunteer conventions have been held: the first at Cleveland in 1891, having in attendance 680 delegates; the second at Detroit in 1894, having in attendance 1,325 delegates, and the third at Cleveland in 1898, having in attendance 2,221 delegates. At the convention in 1898 there were 1,598 students and 119 professors, representing 461 institutions of higher learning in the United States and Canada; 87 secretaries and other representatives of foreign mission boards and societies; 80 foreign missionaries, and many other leaders.

From present indications the convention next February will be even stronger and more representative. It will, in all probability, be attended by students and professors from over 500 colleges, theological seminaries, medical schools, and other high institutions of learning. The fact that the next conference of the secretaries of the boards of missions of the United States and Canada will be held in Toronto insures a large attendance of officers and representatives of the foreign mission boards. A large number of missionaries from all parts of the world field are expected. National leaders of the young people's societies, state, provincial, and international secretaries of the young men's and young women's christian associations, and editors of church papers and missionary magazines, as well as fraternal delegates from student movements in Europe have been invited.

Our Problem of the Foreign-born These figures tell something of the task laid upon the Christians of America: During the fiscal year ending June 30, 1901, there arrived at the port of New York 453,496 immigrants, being an increase of 52,654 over the record for the previous year. The stream of aliens to our shores now sets strongly from southeastern Europe. From Italy alone came nearly thirty per cent. of the entire number. The following table shows the sources of the larger classes of immigrants:

Italian	131,658
Hebrew	43,237
Polish	37,636
German	29,680
Slovak	26,931
Scandinavian	24,181
Irish	19,953
Croatian and Dalmatian	12,348
Magyar	12,344

Pennsylvania's Part of the Problem Of the 6,302,115 population in Pennsylvania, 985,250 are foreign-born. To these are to be added 160,451 colored people, including Negroes, Chinese, and Japanese. Adding 400,000, the children of persons recently arriving in this country, we have about 1,500,000 of foreign-born in the bounds of the State. Of these between eight and nine hundred thousand speak foreign tongues, who, if they are to be successfully reached and dealt with, must be reached in the mother tongues.

Relative Cost of Home and Foreign Work I have compared the annual average expense of running 3 New York City churches with the annual average expense of carrying on the Arcot Mission in India since it was established forty years ago, and it is less than that of those churches. And note what has been accomplished,

There are now 8 mission stations, 100 village congregations, 24 organized churches with 4,910 members and 1,861 catechumens. There are 120 schools with 2,992 pupils, of whom 2,200 are not Christians; also 16 girls' schools with 1,343 pupils; 4 Anglo-vernacular schools, where 1,000 young men are taught; 6 training-schools with 322 boarding pupils, and yet the *average yearly cost of all this work is less* than it costs to support 1 New York City church.—Dr. Jacob Chamberlain.

Growth of Baptist Missions.—Dr. Mabie states that since 1890 142,000 converts have been baptized and added to the churches in connection with the American Baptist Missionary Union. This is twice the number permitted any other society in Christendom to gather in. The fact appears upon another page that this same society received 6,553 to its churches last year.

Methodist Women and Missions.—The Woman's Foreign Missionary Society of the Methodist Episcopal Church reports 2,405,575 members in the 21,034 branches, and receipts amounting to $426,795 last year, an increase of $12,264 from the year before. The Northwestern Branch reports $102,612; the New York, $65,901; the Cincinnati, $57,013, etc.

Surrendering a Mission Field Some twenty years ago the Christians (Disciples) undertook mission work in the Turkish empire, as not a few felt at the time, in serious violation of Christian comity. But now the statement comes from official sources that for "some time the work in Turkey has not been satisfactory. One of two courses seem to be open to the society: either to send a number of Americans to take the oversight of the churches and to spend many thousands for the support of schools, or to withdraw entirely. As there are no men ready to go to Turkey, and as the treasury does not warrant the necessary increase of funds for that field, and as the Turkish field is limited and preoccupied, the executive committee has decided to recommend that the Foreign Society withdraw from that field as soon as it can do so consistently with all the interests and rights at present involved."

An Indian on Indians *The Mission Field* reports the testimony of an Apache Indian at a Christian Endeavor meeting held in connection with one of the mission churches of the Reformed Church in America. "We Indians," said he, "look like man, shape like man, but we not know enough. We not know God. We like snow man children make, all the time standing still in one place, so cold, so cold, no go about, no work, go away little by little, then all gone."

How the Gospel Transforms Red Men Bishop Hare, wh seems to be following hard after Bishop Whipple in service for the Indians, reports that there are 17 Sioux now in the ministry. There are about 60 others, not in the ministry, who are licensed by the bishop to hold services. The clergy, with the aid of these assistants, keep up service in 86 congregations. They have 63 church buildings. There are 3,286 Indian communicants. The Indian congregations raised last year for charitable and religious objects $7,892.

Christian Red Men in Arizona To their other good works the Indians in our Fifth Pima Mission are adding the support of their minister, the Rev. W. H. Gill. He tells thus of their enthusiasm in this direction:

Our Indians have begun to sup-

port their own church this year, besides giving to missionary work. On the first Sunday of our fiscal year 8 members paid up their entire year's subscription, while 1 enthusiastic member doubled her's and paid up. On the second Sunday 14 more paid up in full. At the end of the first quarter nearly all of the 66 subscriptions have been brought, tho I told them they could have the whole year to pay in. This, I think, is encouraging for the first attempt at self-support.—*Assembly Herald.*

The Mormon Tithing System Some idea of the enormous revenue the Mormon Church receives from tithing may be gained through the following item from a Utah correspondent:

Yesterday a Mormon young woman told me that her father paid every tenth load of hay for tithing when he brought it from the field. During the winter, when he sold the remaining hay, he also gave every tenth dollar. Also with his cattle, he gives one-tenth of what he has, and the next year he tithes the same stock over again, giving one-tenth of all, thus including the cattle from which he has paid tithing for many years plus the increase. This man is in moderate circumstances, yet he pays $500 a year tithing. He asked the officials if, having once tithed his hay and stock, he must again tithe them when any were sold by giving one-tenth of the amount realized, and was told that he must do so. Is it any wonder that this organization is so abundantly provided with the "sinews of war?"

Missions in Mexico Dr. John W. Butler in his "Sketches of Mexico," says: "Several of the evangelical churches in the United States entered the mission field in Mexico toward the close of 1872. They did so in about the following order: The Presbyterian, Methodist Episcopal, Congregational, Baptist Southern Convention, Southern Methodist, Southern Presbyterian, Reformed Associate Presbyterian, Baptist Northern Church, The Friends, and the Cumberland Presbyterian. Besides these there were several independent missions, such as the Church of Jesus, part of which, about 1884, was formally taken up by the Episcopalians; an English mission originated by the late James Pascoe, but since his death dismembered; and finally the work of a Mr. Harris, of Orizaba. These report 650 congregations, 18,000 communicants, 60,000 adherents, 185 foreign workers aided by 585 native workers."

EUROPE

Growth of the British Empire On this theme, so closely connected with the spread of the Gospel, in a late *Pall Mall Magazine*, Mr. Holt Schooling has this to say: "During the century now drawing to a close, land has been added to the British Empire at the average rate of 2 acres for every second of time. In the year 1800 Greater Britain was only six times as big as the United Kingdom, while in 1900 it is found to have become just ninety-six times as big. Roughly, the increase has been from 2,000,000 square miles to 12,000,000, and this growth of six times the area in 1800 has been going on *all over the world.*

George Müller Orphanages These are also known as the Ashley Down Orphan Homes at Bristol, and concerning them an important new departure is announced. These homes are famous from the fact that they were founded and carried on by George Müller in the spirit of absolute dependence upon God for all support; altho the founder is dead, his son-in-law, Mr. James Wright, still adheres to the same principles. The new departure is a broadening of the work and the admission of half-orphans as well as the children who have lost both parents; 5 homes will be occupied instead of

4, accommodating in all 2,050 children. In the sixty-third annual report there are many interesting facts and figures. The income for last year was over $160,000, and the expenditures something over $117,000, leaving a handsome balance on hand for advance work.

Where a Part of Missionary Money Goes

This list of special needs, or "incidental" expenses, which appears in the *C. M. S. Intelligencer* will help us to realize that salaries and traveling expenses do not consume all the gifts of the churches. The sums called for vary from $150 to $2,000:

For providing a grant to a Yeruba catechist on retiring through loss of sight.
For furniture for the Lagos Old Mission House.
For repairing the Beach House Sanatorium, Lagos.
For a new house for an industrial agent, Niger Mission.
To meet medical expenses in the Niger Mission during 1900.
For reerecting a rest-house on Mamboia Hill.
To provide school material, furniture, etc., in the Usagara Mission.
For various buildings, alterations, etc., in the Uganda Mission.
For a paper-cutting machine for Uganda.
For building a mission-house at Shimba, and repairs in the East Africa Mission.
For repairs and taxes at Gaza.
For repairs at Majitha School, Punjab.

English Friends and Missions

The English Friends, in their Thirty-fourth Missionary Report, show, in their five mission fields, India, Ceylon, China, Syria, and Madagascar, 27 missionaries, 5 medical missionaries (one a lady), 24 unmarried ladies. Full members, 2,725; adherents, 13,635; scholars, 19,521. Total income, 412,640 marks. Indian Famine Fund, 596,519 marks. Whole number of home members 19,000.—*Allgemeine Missions Zeitshrift.*

Exodus of Religious Orders from France

The time allowed by the law of July 1, 1901, to religious orders for asking authorization to remain in France expired on October 3d. The law required that all persons professing to work in association should publish the rules of their association, and offer some reasonable guarantee that their funds would not be applied to purposes which they might not wish to avow. It seems that, out of a total of 16,468 religious establishments, 5,141 have applied for authorization, believing it to be quite possible to carry on their work under the changed conditions. Among the applicants for authorization are 1,045 establishments of the Sisters of St. Vincent de Paul and 1,352 other female establishments. It is well known that these Sisters carry on works of humanity and beneficence, and they have no reason to apprehend any difficulty in obtaining authorization from the government. On the other hand, 11,327 religious establishments, constituting about two-thirds of those which existed in France up to October 3d, have made no application for authorization, and must, therefore, expect to be dissolved, the members of the dissolved orders either renouncing work altogether, or going into exile to prosecute their work on foreign soil.

French Catholic Missions

According to the *Catholic World*, Catholic France supplies 7,745 missionary priests, and 9,150 missionary sisters, besides 33,000 Sisters of Charity, of whom a considerable proportion work in "almost every part of the world." This large staff, however, is only in part engaged in missions among the heathen. Yet unquestionably France is of all Catholic lands that which furnishes the most laborers for these. It also gathers the largest missionary contributions, of the 6,848,700 francs which in 1900 the chief Catholic collecting society,

the Xavier Union of Lyons, took in, 4,063,407 francs were from France. The next largest sum came from Germany, 755,349 francs. These voluntary contributions are far from sufficient for the support of the French missionaries and their numerous and extended missions. It will never be known whence the great sums come which make up the deficits.—*Allgemeine Missions Zeitschrift.*

Deaconess Conference in Germany The fourteenth conference of Deaconess Mother Houses was held a few weeks since at Kaiserswerth. The first one met in 1861, at which 23 institutions were represented, modelled after Fliedner's original, to prove to him that his darling project had not been formed in vain. The deep interest attending the recent conference was shown by the fact that the sessions, beginning at 8 A.M., lasted until 11 or 12 at night. Three delegates were present from America (Baltimore, Philadelphia, and Omaha), and others from Germany, Holland, France, Switzerland, Austria, Russia, Denmark, Sweden, and Norway.

Basel Mission Statistics, 1900

STATIONS		Missionaries—Male	Missionaries—Female
India	23	79	60
China	13	20	14
Gold Coast	10	46	24
Cameroon	9	29	15

	Baptisms	Members
India	261	14,700
China	265	6,137
Gold Coast	859	18,136
Cameroon	549	2,615

Rhenish Missions, 1900–1901 Baptisms: Adults, 2,973; children, 3,375. Members, 82,245, as follows: Cape Colony, 16,023; Gennesee, S. W. Africa, 12,032; Cumberland, 132; Borneo, 1,957; Sumatra, 46,154; Nias, 5,020; China, 927. Stations, 92; substations, 254; European missionaries, 130; missionary sisters, 17; native pastors, 26; teachers and evangelists, 371; native helpers (elders, etc.), unpaid, 923; schools, 340; scholars, 15,259.

The Old Catholic Church In 1871 what has since been known as the Old Catholic Church broke away from Rome and became a separate body. The year before the doctrine of the infallibility of the pope was decreed. Those Catholics who refused to accept this formed the above-named branch of the Church. It has recently been growing rapidly in Austria, as its last Austrian synod showed. In 1882 there were only 6,113 Old Catholics in Austria, but there were reported at this synod 16,885. Since 1898 there have been 3,620 accessions, of whom nearly one-third entered the Church in the early months of 1900. One fact of special significance reported by the moderator is that there is a growing feeling of harmony between the Protestants and the Old Catholics, so much so that in some instances they worship together. Undoubtedly the troubles in Austria, that have sent thousands into the Protestant fold, will account for this growth of the Old Catholic Church and its relations to Protestantism.

"Los von Rom" Once More Very striking accounts continue to be received of the "Away from Rome" movement in Austria. It is claimed that as the result of it 13,000 have become Protestants, while 7,000 more have joined the Old Catholics. During the last six months over 3,000 Catholics have come over from the Papacy—the number far exceeding that professing conversion last year. Among the particular incidents mentioned are the following:

After a conference held in Leit-

meritz, 171 persons became Protestants. The evangelical community at Turn, near Teplitz, which numbered 50 persons three years ago, now numbers 1,100; and a new church to hold this great number is rapidly nearing completion. In Eger, after a sermon by Dr. Eisenkolb, 27 persons announced their intention of leaving the Catholic Church. Toward the end of a recent month the Protestants in Graz held a thanksgiving service for the thousandth conversion from Catholicism within their district. Every Sunday in Brüun there are services for the reception of newly converted Protestants; and the large village of Horschwitz, from being an exclusively Catholic village, has become almost entirely Protestant during the past eight months. In Bohemia alone, since January, 1899, over 7,000 conversions have taken place.

The Dark Ages Revived Is it the twentieth century or the tenth? An almost incredible story is told in *La Semaine Religieuse*, of Geneva, concerning the passing over to Protestantism of a Carmelite monk in Gratz, Austria. His name is M. lentsch, is 54 years old, and greatly esteemed for his character and zeal. By the study of the Scriptures he had been led to the conclusion that the Roman Catholic Church was not the true Church of Christ. He therefore quitted his monastery, and placed himself under the instruction of a Protestant pastor. His superior, however, prevailed on him, on some pretext, to reenter the monastery. Immediately he was imprisoned in his cell until he should retract his heresies. On his refusal he was secretly transferred to a Franciscan monastery. Thence he was taken to Brixen, to a community of Sisters of the Cross, where, according to one report, he was subjected to a series of cold douches, but, according to another account, was made to undergo the terrible punishment practised by the Inquisition in the Middle Ages of causing ice-cold water to fall drop by drop upon the victim's head. By the intervention of his friends, however, M. lentsch has escaped his tormentors, and is enjoying his freedom of conscience in Germany.

A Refuge for Converted Moslems In Varna, Bulgaria, an asylum is being established for converts from Islam and their friends. The plan is to form a colony of converted Moslems where they can still use the Turkish language and follow the avocations of the Orient, and yet have religious freedom and form a nucleus for a church and centre for education. While under the care of German Protestants, the chief agent at Varna is Br. Hohannes Avedaranian, a convert from Turkey, who has married a Christian woman of noble family in Germany. During the past year two families from Northwest Persia have gone to join this colony. The husbands, Mirza Ghulam and Naki, had married Nestorian wives, and in due time became Christians themselves. Tho not much molested here, they desired to go where their children could grow up under religious freedom, and with spiritual and educational advantages. —Rev. J. N. Wright.

ASIA

The Pilgrim Road in Palestine In *Mercy and Truth* Dr. F. Johnson writes: "In most modern maps of Palestine you will find toward the eastern limit, and running roughly from north to south, a line to which is appended the name 'Derb-a-Haji.' This mysterious name denotes simply the Pilgrim Road, which consists of a broad camel track in the midst of a desolate country. Remains of the excellent work of former rulers of

Palestine—the Romans—are plainly visible in the Pilgrim Road, for in addition to road structure are found castles—ancient Roman military stations which have been repaired from time to time, and now serve as useful halting-places for the pilgrims.

"In company with my dispenser and one or two Keraki, we reach one of the castles or halting-places after a journey of some eight hours from Kerak. The next morning a horseman arrives announcing that the pilgrims will begin to arrive after three or four hours. I go to the top of the castle, and far in the distance can be seen in the midst of an undulating hill country a moving object, dark, ill-defined, which gradually increases in size and definition, until at length the several components—man, beast, and burden—of the huge caravan can be distinguished. From statistics given me by the Pasha of the Haji, who with some 400 soldiers and two or three pieces of artillery, accompanies the caravan, and is responsible for its safe conduct, I learned that the number of pilgrims was from 6,000 to 10,000. Such a proportion of human beings would involve, I suppose, not less than 15,000 to 20,000 beasts of burden, mostly camels.

"In the course of the afternoon the area on one side of the castle is covered with tents, and one part of the encampment is set apart for bakers, butchers, etc., from whom the pilgrims purchase. These tradesmen make no small gain on the journey.

"At some time between midnight and dawn a cannon is fired to warn the pilgrims to prepare for resuming the journey. Before dawn they are well on their way to their next halting-place. The risk to pilgrims, if not keeping in close company with the main body, is great."

Missions are How Far Apart? Rev. C. H. Stileman, of the C. M. S., in a recent address called attention to the painful fact that no two stations in Persia were within 200 miles of each other, and there were no stations belonging to other societies between them. "Travel 200 miles in England," he interposed, by way of comparison, "and count the church-spires as you go along!" In Persia there were many towns unoccupied, many villages unvisited. The earnestness of the Mohammedans, such as it was, was like that of Naaman knocking at the wrong door. The need of women workers was especially great. In Mohammedan lands scarcely three women in a thousand could read, so that they were inaccessible by the printed Word, and unless the living voice, which must be the voice of women, came to them, they would never hear the Gospel message at all. There was an open door in Persia.

Moslems Touched by the Gospel Mr. Stileman makes this statement as showing that the Moslem heart is not altogether flinty: "I could tell you of Afghans, and Arabs, and Persians, and Turks, of Mohammedans of India and North Africa, of Palestine and Egypt, of Java and Sumatra, who have become followers of the Lord Jesus Christ, and have been baptized. I suppose that, of all Mohammedans, the Turk is generally considered to be the hardest to move. And if the Turk has a heart of stone, the Turkish official has a heart like the nether millstone. Yet it has been my privilege to baptize even a Turkish official. That man's life was transformed by the expulsive power of a new affection, the power of the constraining love of Christ. I well remember one day when I

was reading the Word of God with him, and we came to the passage where Christ is described as our Head, that Turkish official said to me, 'Oh, Sahib, what a glorious thought! The eyes are in the head, and the ears are in the head, and the mouth is in the head. I am blind, but Christ sees for me; I am deaf, but Christ hears for me; I am dumb, but Christ speaks for me!' And when he was told on one occasion that if he were not very careful he would be put to death for Christ's sake, what was his reply? He said, 'I am not a dark-room Christian; I am a house-top Christian.'"

Widows in India How cruelly Hindu widows are often treated is shown by a case from Poona, related by Mrs. R. A. Hume. The plague was raging in that city. In a Brahman family six persons fell sick. After the death of the father, four Brahmins came to perform the customary obsequies. A part of these was, that the head of the widow should be shaved. Altho she herself was lying ill of the plague, yet the priests laid hold of the dying woman, took from her all her ornaments, broke to pieces her armlets, and held her first until her head was shaved, meanwhile heaping all manner of approbrious names upon her. During this barbarous process she breathed out her soul.—*Evangelisches Missions Magazine.*

Excellence (?) of the Caste System A few months since we had a plea from diverse Chinamen in behalf of foot-binding; and now comes the *Theosophical Review*, urging one and all to stand by the Divine system of caste. Quoth the editor:

There can be no doubt that the great division of the Four Castes is founded in nature, and that in the West, as in the East, men and women come into the world with natural qualifications which mark them off from their birth as intended for Sudras, whose service to society can only be to labor for it; for Vaisyas, to trade for the supply of its needs; for Kshattriyas, to fight in its defense; or, finally, for Brahmans, who, besides all this, are qualified for the higher office of its teachers.

In India the harm done by the missionary effort has been precisely to aim at this confusion of Dharmas as the "one thing needful." A Hindu who becomes a Christian has lost caste in a far deeper and more serious sense than even those who excommunicate him can understand, and the more sincere his renunciation of Hinduism, the more completely are the foundations of his spiritual life broken up.

Deaths from Tigers and Snakes A recent statement shows the mortality from wild animals and snakes in India during 1900. The number of human beings killed by wild animals was 3,444, which was higher than in any previous year for a quarter of a century, except 1875 and 1897. The mortality from snake bite was 25,837, or nine per cent. less than in 1899; but larger than in any preceding year since 1889. Nearly half occurred in Bengal and more than a quarter in the Northwestern Provinces and Oudh.

Superstition Among the Hindus An extraordinary case of lingering superstition among the Hindus is reported from the Madras Presidency. A man was charged at the last criminal sessions in Bellary with the murder of his son, five years old. He made several confessional statements, in the course of which he did not deny the murder, but put forward the following extraordinary plea: He said that for several years he had been worshiping at a temple in Hospett, the god of which used to appear to him and express approval of his devotion,

and demanded sacrifices, in return for which he was to receive unlimited wealth. The man assiduously offered sacrifices of various kinds —grains, fruits, and animals—until finally the god demanded the sacrifice of his child. He hesitated a long while, until the god promised that, if the child was sacrificed, he would revive it. Eventually the man carried out the god's wishes, and killed his child in the temple. The police and villagers, having heard of the crime, turned up and apprehended him, interrupting his worship. The man contended that, but for the interference of the police, his child would have been revived. The judge, after taking into consideration the religious delusion under which the man labored, said he could not acquit him of the charge of murder, and sentenced him to death, leaving it to the high court to deal with the punishment, if it chose to do so, in revision.

The World's Loftiest Mission Station The Moravian Medical Mission at Leh, in Kashmiri Tibet, 11,600 feet above the sea, is probably the highest mission station in the world. The town is the capital of Ladak, which is but a sparsely populated place. In winter there is sometimes 50 degrees of frost, and this fact goes far to account for the small number of the people. The valley of Leh itself is said to have only 2,783 inhabitants. The work at the town is therefore comparatively light. The maximum number of in-patients at any one time last year was 7; the average number of out-patients 16 to 20. In the months of August, September, and October, when Baltis, Turkis, and natives of Kashmir and India come to Leh for trading purposes, this last number is nearly doubled. The smallness, the comparative smallness, of these numbers enables the doctor to give help in other directions, and is really no reason, as some might think, for discounting the value of a medical mission in such a region. It is the one daily center which guarantees an audience for the message of the Gospel of the Lord Jesus.

Baptist Statistics from Burma The statistics of Baptist missions in Burma, as given in the annual report for the year 1900, are as follows: Total number of missionaries, including wives and single women, 170; total native helpers, 1,533; total organized churches, 689; churches entirely self-supporting, 495; church members, 39,065; added by baptism in 1900, 2,242; Sunday-schools, 405; total number of pupils in the schools, 17,575; church and chapel buildings, 717; total native contribution, $79,845.

From Grievous "Failure" to Shining Success Rev. Edward Fairbank, of the Marathi mission, told how for many years the work was a total failure from the standpoint of visible results. For eighty-two years more missionaries died twice over than there were converts to Christianity. But famine and plague proved a wonderful agency for turning the hearts of the people to God. More people were baptized in the single year 1900 than in the previous sixty-three years. Thirty villages actually begged for Christian schools, and 70 villages have sent complaints that the Gospel is not preached among them. Thousands of famine children are being trained to become the industrial as well as the spiritual saviors of India.

Children's Funerals in Peking A writer in *Woman's Work for Woman* quotes this from Mr. Holcomb: "If you lived in Peking you

would be surprised never to see a child's funeral pass; but if you go into the street very early in the morning, you will find the explanation. You will meet a large, covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

Imperial University Redivivus A correspondent of the *North China Daily News* says that Prince Ch'ing thinks the reestablishment of the Imperial University ought to take place as soon as possible, and he has already officially asked the president, the Rev. W. A. P. Martin, D.D., LL.D., to inform the various professors that their services will soon be again required. Dr. Martin had just previously sent a strong letter urging the reconstruction of the university. If this is accomplished reform is bound to proceed.

Begging as a Business Solicitation of alms in this queer country has been reduced to a science, a fine art, a profession. These wretched creatures in the large cities have "a head beggar, who is called the king of the beggars, and rides in a fine four-bearer chair. He gets a percentage of all the cash that the beggars receive, and he has the beggars carried to the place of begging if they can not walk. If a new man becomes a beggar the beggars will not let him beg unless he pays ten dollars or so to the king of the beggars. A young fellow of whom I know was disowned by his father and went begging, but was beaten several times by the beggars' guild. He found it exceedingly difficult to get anything to eat. He had not capital enough to make the necessary beggarly investment. The king of the beggars goes around and levys a tax on each store. The one not paying this tax will soon be overrun with importunate beggars, until the tax is paid to get rid of the pest. The store paying up is not troubled, except now and then, by a mendicant priest or a wandering beggar."

The Fruit of Medical Missions Says a writer in *Spirit of Missions:* Some time ago a leading English missionary told me that one of their workers had visited a city at the other end of this province. As he was the first foreigner seen there, he received the hospitalities of the mob in the shape of cabbage-stalks, ancient eggs, and brickbats. As he was running from the crowd, a well-dressed native gentleman called to him to enter his house. The gate was closed and bolted, and the guest was told that the mob would disperse, as they had no serious ill-will toward him; it was only their little way with a stranger. After partaking of refreshments, the host said that he would like to call in some of his friends, if the guest would tell them of the Kingdom of Heaven. Soon a number of respectable men came in; they listened attentively to the address, and then asked many

questions about the Christian religion. The missionary asked his host what had induced him to desire a knowledge of the Gospel. The reply was: "Some twelve years ago I went to Shanghai, was taken very ill at an inn, and when my money was gone, as I was a stranger, the innkeeper was going to put me out upon the street to die, when some one said, 'Send him to the hospital; they will care for him.'" He was taken, treated kindly, and cured of his disease. He was astonished to find that there were any people in the world, especially strangers, who would care for persons who had no claim upon them and no money to pay for the outlay. He then learned that our religion taught the love of our neighbor, and that every one was a neighbor. He received some religious instruction, and desired to learn more of this strange religion. The missionary stayed some time, and before he left he baptized this man and some of his friends, and since then an important work has grown from this little center.

The Need for Medical Missions A man came to a mission dispensary in Honan, China, who had been ill for a long time with chronic dyspepsia. The medical missionary tried to find out something about his history, and he found that he had been eating stone for nearly two years. When asked how much he had eaten, he said, "About half a millstone," or sixty pounds of stone. He had been advised by a native doctor to eat it, so he ground it up in a mortar, and used to eat half a cupful every morning; *but he was none the better!* Then he was advised to eat cinnamon bark as a sure cure, and he ate forty pounds. The missionary says, "You can imagine the condition of that man's stomach." I am afraid we can not. The missionary doctor gave him five or ten grains of subnitrate of bismuth three times a day, put him on a simple diet, and his recovery was marvelous. Before this man returned to his home he bought a New Testament, and used to read it night and day. He became intensely interested in the Gospel. The day was not long enough for him, so he used to come and sit by the Christian doctor's desk at night and ask him questions. "Doctor," he said at length, "I am glad I ever was sick." "Why?" said the doctor. "Oh!" said this patient, "if I had never been sick, I should never have known the Gospel of this precious book." When he returned to his home, he was so enthusiastic a Christian that he was in danger of driving away the customers from his store, so faithfully did he preach Jesus to them.—*Illustrated Missionary News.*

Number of Chinese Martyrs It has been roughly estimated that the Boxers killed at least 5,000 Protestants and perhaps 20,000 or 25,000 Roman Catholics. The Shanghai *Mercury* contains an interesting editorial on the native martyrs. From this article we learn that it is now safely estimated that in and around Peking the Presbyterians lost about 300, the London Mission lost at least 400 in the Province of Chi-li (in which Peking is situated), the Methodists about 300 in the same region, and the A. B. C. F. M. 150 in Tung-cho alone. This gives the total of 1,150 native Protestant Christians who suffered martyrdom in the vicinity of Peking. Perhaps a larger number perished farther westward, in the Province of Shansi, under the bloody reign of the infamous Yu Hsien, the most of these latter being English Baptists and American Congraga-

tionalists. A very considerable number must have perished in Shang-tung, and large numbers suffered martyrdom in Manchuria. Therefore, it is perhaps safe to say that the earlier estimates of 5,000 Protestants who perished are entirely within bounds.

AFRICA

The Preaching of Islam in Africa

Islam is spreading rapidly in Senegal; nor are the reasons hard to discover. A black Mussulman comes into an important town. He stations himself in a corner, under a veranda where some one permits him to remain. He rouses no suspicion, speaking the same language, and living the same as the rest of the village. The fetishists, whose religious practises are reduced to a very small minimum, soon begin to note the prayers which the newcomer repeats at regular intervals. He is encircled with a certain respect; he says that it is the religion sent by God to his prophet; that it is greatly superior to fetishism and at the same time very easy—to say the prayers, to observe the great fasts, and to be charitable—this assures all the favors of God for this world and for the next. The fetishists have very dim ideas of the life to come, and what they hear of Mussulman paradise, with its various delights, is wholly new, not displeasing to them.

On the other hand, this Moslem priest, who is very intelligent, takes good care not to affront the superstitions and rooted habits of his hearers. He passes silently over even that which is condemned by the Koran. Provided that one adopts certain forms, offers the prayers, even without comprehending anything of them, and that one believes in the virtue of the Mohammedan amulets, he demands nothing more of the first generation of converts. He knows that after the salaam they will gather around a demijohn of rum, that their daughters, somewhat scantily clothed, will execute dances none too decent, that they will still keep and reverence their fetishes. What does he care? In heart he contemns this generation, but he is on the lookout for the next. He well knows that before long he will be asked to teach the boys, to imbue them with his science, and evening after evening he will gather them around him, having provided them with tablets, each inscribed with a verse of the Koran. This verse is conned over until it is ineffaceably graven in the memory. And to these scholars he will teach the islamic precepts in all their rigidity; he will make fanatics of them, if he can—at all events, faithful observers of the law of Mohammed. They will take more serious account of the sacrifices which he requires of them; abstinence from alcoholic drinks and from certain meats; certain limits to the passions; strict observance of the sacred ordinances. They begin to understand the intellectual superiority of Islam above their own religion, and are immovably anchored in the belief that such a religion, so elevated, yet easy to understand, demanding sacrifices, yet in return offering so many brilliant promises, and, finally, leaving an immense range to the natural passions of the negro—that this religion is the only perfect one, and that no other has any right except to the deepest contempt or hate.

If Islam were the vestibule of Christianity, if it were a step forward in a sort of natural religious evolution, I might wish it to have yet more followers, for it raises the level of a pagan people; and tho it were only by its struggles against spirituous liquors, it renders an immense service to the black popula-

tions which are being poisoned with our alcohol.

But when Islam has once thoroughly entered into the life, into the morals of a people, it is not a vestibule, but a high, insurmountable wall; not an open door, but a door bolted and chained, whose keepers will not even seriously reason with us. Islam has raised them and has made them believe that they have arrived at perfection. In reality, the only true way which leads to the Promised Land has been hidden from them and they will not believe it. Islam is more a social system than a religion. It does not go to the heart of man; it does not humble him, but puffs him up with pride; it does not ask him to change his heart, but only his habits. And this is the reason why this religion of Mohammedanism spreads so rapidly and exercises such an influence over its adepts.—*Journal des Missions.*

The Gospel in Uganda Among the naked Nilotic negroes of the eastern half of the Uganda protectorate, missionary propaganda seems at the present time absolutely impossible. These people take absolutely no interest in religion or in any subject which is not of a purely material nature. On the other hand, the Bantu-speaking natives are well inclined to religious inquiry; and the rapid spread of Christianity over the kingdom of Uganda and the district of Toro is one of the greatest triumphs to which the advocates of Christian propaganda can point. It must not be imagined, of course, that the Baganda or Batoro have none of the old Adam in their composition since they accepted Christianity; but, undoubtedly, their intelligence is quickened, their ideas are enlarged—to a very notable extent—and their harmful old superstitions are swept away by their acceptance of the new faith. The difference between the Uganda of 1900 and the blood-stained, harassed, barbarous days of Mtesa and his son Mwanga, is really extraordinary; and the larger share in this movement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries. —Sir Henry Johnston.

Christian Tribal Marks An old woman of East Africa, whose face was heavily seamed by tribal marks (cuts and a rough kind of tattoo), was asked why she thus disfigured her face. The woman replied that they were marks of beauty. "But you do not see Europeans mark their faces in this way?" "No," replied the woman, "but you Europeans have your tribal marks—marks of *love*, for you feed us when hungry, clothe us when naked, and teach us about God. Others do not treat us like this; even our *own* people throw us away, and leave us to die. Yes, you Europeans have these marks of love by which we know you, even as we are known by tribal marks." —Rev. A. G. Smith, *C. M. S. Report.*

Native Protestant Christians in South Africa

	1878.	1898.
Baptized	168,432	347,142
Catechumens	127,497	176,322

ISLANDS OF THE SEA

Aborigines of Australia "The Australian continent has, in all its peculiarities, something unachieved. The natives, agreeably to the inferior types of surrounding nature, stand at the lowest step of the human ladder." They form an ethnic group and even a race apart in mankind. Professors, aforetime, of the whole Australian continent, their number has largely decreased,

incapable as they have been of opposing a serious resistance to the sailors and merchants, and to the European colonists. The history of the colonization of Australasia (Australia, Tasmania, New Zealand) is one of the saddest pages of modern history; it is the systematic and intended extermination of inoffensive tribes, and even of a whole race, like that of the Tasmanians. The attitude of the European colonists who settled in South Australia, Victoria, and New South Wales was, toward the aborigines, cruel beyond description. Their struggles against them have been hunts rather than wars; the English colonists have often treated them as if they were mere beasts of prey, and have pushed them toward the barren stretches of the inland, or into poor and unhealthy regions where their numbers steadily lessen. We could cite overwhelming facts, deeds of cruelty without a name; some, for example, in order to exterminate them more rapidly, are said to have fed bands of natives with flour mixed with arsenic. It would be easy for us to cite other examples, which mark the wars of extermination of 1828 and 1830, but to what end recall such abominations? Suffice is to say, that between 1836 and 1881 the number of natives in Victoria fell from 5,000 to 770; the tribe of the Naringeri, in South Australia, which, in 1842, numbered 3,200 souls, had fallen in 1875 to only 511.—*Journal des Missions.*

French Mischief in New Hebrides

The French are determinedly pushing their way in the New Hebrides, under the special guidance of Romish priests. A journal published by missionaries in the New Hebrides contains the following: "Within the last six or seven months 21 French priests have been sent to the New Hebrides. Three are settled in Big Bay, Santo, near Dr. Sandilands. They claimed land occupied by Mr. Scott, trader, but he had registered title-deeds. He gave them shelter owing to the wet weather, but, as they claimed land not bought by them, the natives ordered them away. In April two French trading steamers, instead of one as before, proceeded from Noumea to the islands to draw the trade from the English to the French, but were only partially successful." A number of the New Hebrides chiefs have petitioned to be annexed to England. The Romish plan is generally not to face savages, but to follow up successful Protestant missions, and to use French power as their agent.

Snakes! Yes; but also Men

Years ago some missionary teachers were about to go to New Guinea. The islanders tried to dissuade them from going, and they said, "There are alligators there, and snakes, and centipedes." "Hold," said the teacher, "are there men there?" "Oh yes," was the reply, "there are men; but they are such dreadful savages that it is no use for you to think of living among them." "That will do," replied the teacher; "wherever there are men, missionaries are bound to go."—*Missionary Herald.*

Bad Europeans as Hindrances

Says Earl Beauchamp, late Governor of New South Wales: "One difficulty is the variety of languages among the inhabitants. In the diocese of Carpentaria 21 languages are spoken, and in Melanesia the number is even greater. But I suppose that the prime difficulty which confronts all missionaries in the destrict of the South Seas is the lives which have been lived by white men. It would be impossible

for me to relate even a fraction of the sin and wickedness and vice and misery which the early pioneer white men brought into the South Sea Islands. Those persons were originally buccaneers and pirates, and they behaved as such. The martyrdom of Bishop Patteson was directly due to the fact that the last visitors to the island where he was slain had been white men, who had so ill-treated the islanders that the inhabitants resolved to kill the next white man they saw. It is only natural that ignorant and half-educated natives should say: "What is the use of our becoming Christians when most of the Christians behave as they do?"

The population of Polynesia at the present time is said to be about 863,000, of whom 323,500 are Christians. This is the result of a single century of work.

MISCELLANEOUS

The Progress of Missions The influence of the Gospel is in the course of pervading and transforming the whole world. In the comparatively few regions into which it made its way as early as the eighteenth century, Christianity has become the dominant religion, as in Greenland, the Antilles, Guiana, some Indian tribes of North America, and the Hottentots of Africa. It is the same with some of the regions evangelized since 1800, Hawaii, New Zealand, some of the Polynesian Archipelagoes. A comparison of the statistics of the whole of Protestant missions shows that, during a certain time the Church among the heathen grew at the rate of 5 per cent. per year, but that for two or three years back this increase has risen to 10 per cent. This result is a decisive answer to those who pretend that the work of missions is illusory, because every year there are more heathens born than converted. Given a country in which one per cent. of the population is Christian, and where the whole population grows by one per cent. yearly, and the number of the Christians by 10 per cent., it will only be seventy years before the whole people will have to become Christian.—*Bulletin de la Mission Romande.*

Campbell Morgan on "The Waste." It is to be remembered that nations do not tabulate the loss of life when they enter upon a war of conquest, and until the first note of complaint has been heard from the men and women in the mission field we must be dumb and silent. Nothing is wasted that is poured at the feet of Christ. Think deeply and you will find the cross of Christ everywhere. The old commonplace, "The blood of the martyrs is the seed of the Church," is true, and we may expect that China is about to have a new Pentecost, the harvest of a glorious result from the great trials through which missionary effort has passed in that country. But you can not convince the cold business man outside of this coming. It is ours to hope right on. We see Jesus, and there we must be content. His work is unfinished. The fog is on the world, but by the waste of the moment he wins the ages. Missionary effort is the necessity of Christian life and we can not escape from it. The first conscious thrill of the life of God within the human soul is a missionary passion. The one function of the Church is missionary.

"Suffer Hardship with Me." This was the ringing challenge that the veteran fighter of "wild beasts at Ephesus" and of the "powers of wickedness in high places" flung out to young Timothy: "Suffer hardship with me" (2 Tim. ii: 3, R. V.). It is the call Jesus gave

to His disciples, and to any one who would follow Him—by the way of the cross. King Alfred said, "No man should desire a soft life if he careth for any worship here from the world or for eternal life after this life is over." It is a saving call. Indulgence is making men soft. Luxury grows lust. Sensuousness kills all noble sentiment. Manhood is decaying because young men are not ennobled in a high purposed service for others that leads them to treat their bodies harshly for Christ's sake, to do the disagreeable, to venture on large undertakings which take time, money, sacrifice, and thought. It is good Gospel to yoke up a man to hard service that calls for all the strength and grace available. Better for the men of the Church to die in their youth in mission fields than to become soft, sleek, and critical in their pews at home for a century.—*Association Men.*

What Fifty Testaments Did

A year ago a woman was living near a town where 50 Italians came to work. She became very much distressed at the heathenish way in which they lived, for she discovered that they never went to church and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English and she could speak no Italian, so she was at a loss to know how to help them. Learning that almost all of them could read in their native tongue, she purchased copies of the New Testament in Italian, and gave one to each man. It was not long before one of the leaders came to her and asked if there was a church where they could go and hear that Book read. He said most of the men were reading it, many of them with much interest. She consulted with her pastor, and they arranged to have a man come from the neighboring city and preach to them in Italian. The men were so interested and grateful that other meetings followed, until now that church has what might be called an Italian annex, and the results of the work are most gratifying.

The Three Foes of Missions

The American Missionary Bishop at Shanghai, Dr. Graves, in a recent article in the *New York Churchman*, says: "*The three foes of missions are the tesselated pavement, the new altar, and the stained-glass window.*" This is plain speaking, and with very slight modification might not unfairly be addressed to hundreds of parishes in England, even where the vicar is one of the "stanch friends" of the Church Missionary Society.—*C. M. S. Intelligencer.*

Growth of Methodism

The remarkable growth of Methodism which is now the largest Protestant denomination in the world, was shown at one of the meetings of the recent Wesleyan Ecumenical Conference, held in Wesley's Chapel, London, by Bishop Hartzell, of Liberia, Africa. "In the world to-day," he said, "there are nearly seven and a half millions of Methodist communicants. When Wesley died, the Methodist members in England numbered 76,968, and in the United States 42,265. From that small beginning had grown the great company of world-wide Methodists, numbering in actual communicants 7,358,392. If these be added to the adherents of Methodism who attend upon its services and look to its nearly 50,000 clergy for spiritual ministrations, the number of Methodist adherents throughout the world must certainly be 20,000,000 of people.

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